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of the  
Hampton Negro Conference 1905.

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Report  
of the  
Hampton Negro Conference  
1905

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NINTH ANNUAL REPORT  
OF THE  
HAMPTON  
NEGRO CONFERENCE

1905

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1905

Some conditions of the Negro people,  
and some needed reforms dicussed by  
the Negroes themselves.

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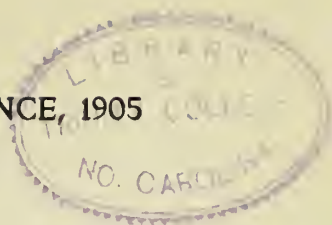
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Mr. W. T. B. Williams, Hampton, Va.

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Private Support of Negro Schools

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REPORT OF COMMITTEE ON ECONOMIC CONDITIONS

Subject: Savings and Loan

Mr. W. P. Burrell, Richmond, Va.

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SUNDAY SCHOOLS

INSURANCE

EMPLOYMENT FOR COLORED WOMEN

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EXPORTING OF GIRLS TO THE NORTH

Miss Frances A. Kellor, New York City

REPORT OF CONFERENCE SECRETARY

Thomas Jesse Jones

CONFERENCE AND CO-OPERATION AS SOLUTION OF THE NEGRO  
PROBLEM

Mr. J. R. Hawkins, Kittrell, N. C.

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Subject: Infringements of Contracts made with Colored People

Mr. W. Ashbie Hawkins, Baltimore, Md.

REPORT OF COMMITTEE ON RESOLUTIONS

Dr. W. Bruce Evans, Washington, D. C.

WEDNESDAY, THURSDAY, AND FRIDAY, EXECUTIVE SESSIONS

PRINCIPAL'S OFFICE, 9 O'CLOCK

## CHAPTER I--INTRODUCTION AND RESOLUTIONS

The annual meeting of the Hampton Negro Conference for 1905 was characterized with its usual earnestness and patience in the discussion of perplexing problems and irritating conditions. The prevailing desire of all was for the "truth, the whole truth, and nothing but the truth" regarding the condition of the colored people. No effort was made to hide the evil or to exaggerate the good. The papers read were a plain statement of progress made and of difficulties to be overcome.

In obedience to the spirit of the 1904 Conference with its emphasis upon deeds as well as upon words, the reform work for the intervening year has proceeded so successfully that a number of valuable results were reported to the 1905 Conference.

**Local  
Conferences**      The most important of these results is the organization of local conferences in ten Virginia cities and the presentation of the local conference idea in many sections of the State.

The importance of the local conference is in the fact that it brings all forces together to support the right and oppose the wrong; it makes possible the crusade against tuberculosis, against traffic in colored girls, against infringement of contracts, against insecure insurance companies; it will serve as the basis of a campaign for education, for better Sunday school work, and for improved methods of agriculture; it will bring harmony where now division hinders efficiency of work. In resolution and in discussion the value of the local conference was fully recognized and it is expected that the coming year will witness the establishment of many more of these simple but valuable organizations.

**Assistance of  
Special Organizations**      Another result of the year's work is the establishment of coöperative relations with certain strong philanthropic organizations engaged in special studies and reforms, such as the National Association for the Study and Prevention of Tuberculosis and the Inter-Municipal Committee for Household Research in its work of protecting colored girls seeking employment. The National Tuberculosis Association con-

siders the Hampton Conference as its representative in the work among the colored people of sections in and about Virginia. At the National Tuberculosis Exhibition to be held in New York in November, 1905, a committee of the Conference is to have charge of the part that pertains to the Negroes.

Through these helpful relations with the Research Committee and others working with that association, the Conference can now assure protection to any colored girl going North and desiring such protection. Information and literature have been obtained for distribution in the local conferences in order to create a sentiment against thoughtless migration into cities and plans have been formed to urge legislation for the control of employment agencies in Southern States.

Efforts are being made to enter into similar relations with other organizations. Among these are the National Child Labor Association, the National Prison Association, the National Conference of Charities and Corrections, the Religious Education Association, and the Virginia Conference of Charities and Corrections. Thus it is hoped that the colored people of the South will obtain the benefit of the powerful assistance of the associations mentioned.

The papers printed in this report give the results of the work of investigation. Each study has been made by individuals whose daily work enabled them to see the conditions or institutions described. While these reports serve as a basis of reform work and give accurate information within the limited scope presented, they will not be satisfactory until the local conferences are so generally organized that every section of a state can be reached and until the central conference has sufficient financial resources to carry on a systematic study.

One of the fundamental principles underlying all Conference work is that of continuity of effort until some definite result is accomplished. For this reason the work outlined in the report for

1904 will be continued. In addition to these the Conference will begin the study of two new fields of investigation and reform, namely :—

1 The colored farmer of some of the South Atlantic States.

2 The housing problem and home life of Negroes in the same section.

The importance of these two subjects is obvious. Over 50 per cent of the colored people live in farmhouses, and 80 per cent are in the rural districts and in small cities of under 2500 people. The problems of the rural districts are fundamental to the welfare of the Negro race and the Conference will hereafter give careful attention to the needs of the Negro farmer. The help of the United States Department of Agriculture will be sought and the local conferences of rural districts will be practically Farmers' Institutes, in which the best methods of farming will be taught to the people.

The housing problem is vital to all races, but the low economic status of the Negro race makes such a problem especially pressing to them. The condition is very acute in our large cities. Even in the rural districts the housing is often a menace to health and morals. The study of the home will bring the women of the conference more actively into the work. The hearty coöperation of the colored women is absolutely necessary to all efforts for the elevation of the race, and they are urged to assist in this study of the housing and homes.

**Self-Help**  
and **People's Banks**      The soundest method of assisting a people is to teach them a method of self-help and to cultivate the habit of carrying responsibility.

This is the secret of the wonderful success of the Coöperative or People's Banks in uplifting the peasants of Germany, Italy, Belgium, Switzerland, and France. It is a similar method which Sir Horace Plunkett has used so successfully with the poor tenants of Ireland. The number of successful coöperative undertakings formed and managed

by Negroes, which may be discovered even in a casual investigation, is an indication that a coöperative or people's bank system could be successfully organized among the colored people of the South.

At any rate, the Conference is in duty bound to investigate a system of self-help, of which Mr. Gladstone wrote :

“ If someone had told me a few years ago what progress coöperation was about to make I should have said that he was talking of a vision of Utopia.”

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## Resolutions

The dominant note of the Hampton Conference for 1905 has been the attempt to arrive at the truth of conditions affecting our race in order that effective remedies may be applied. In the investigation of these conditions, the progress which we have shown has not been lost sight of and the inspiration coming from it has served to increase our energies along such lines. The greater emphasis, however, has been placed upon the presentation of those conditions with which we have not kept pace. There has been no disposition to display the shortcomings and weaknesses of our people for amusement or other purpose, but rather to direct our own attention to those conditions which call for a larger and more persistent effort on our part.

### EDUCATION

This conference again urges that Negroes everywhere interest themselves directly in the education of their children; that the masses in the rural districts largely increase the enrollment of their children in the public schools and see that a far more satisfactory attendance is maintained, that they secure at least eight-months schools from the public fund or that, when the funds are insufficient, they supplement them by



private contributions, and that coöperative educational associations be formed in the various districts to further the interest in education among the people, to improve schoolhouses and grounds and to aid in selecting well-trained, effective teachers, and to increase the salaries of the same when necessary.

We also call the attention of the colored people of the cities to the comparatively small enrollment of their children in the public schools and to their irregular attendance and to the early age at which they leave school, and urge upon them the imperative duty of giving their children the full advantage of the opportunities now offered by the schools and, further, of securing fitting and sufficient accommodations in the city schools for all their children.

#### RELIGION AND MORALS

Resolved that special attention be given by pastors and Sunday school workers to holding institutes for the training of Sunday school teachers in both city and country and that all should coöperate to this end as far as possible, without regard to denomination.

Be it further resolved that trained specialists be secured to lecture and set forth the best and most approved methods of work, at institutes, conventions, and local Sunday schools as often as possible during the year.

We recommend that those who may desire such help will correspond with the Secretary of this Conference at Hampton Institute.

#### PROTECTION OF NEGRO WOMEN

Resolved that the Hampton Conference coöperate with the White Rose Industrial Home, the Thirtieth Street Mission, and the Association for the Protection of Negro Women

1 In extending the number and facilitating the work of such organizations.



2 In the education of the people so that they may understand the conditions of employment.

3 In securing effective legislation.

4 In the establishment of such homes and agencies as shall be necessary for the protection of Negro women in Southern as well as in Northern cities.

#### CIVIC RELATIONS

We recommend that in those states where separate car laws are in vogue the colored people will appeal to the railroad and steamboat authorities to provide equality of accommodation, so that they may not have to endure the humiliating circumstances attending their travel in public conveyances.

We recommend that in those states where attempts have been made to restrict our right of suffrage, our people will endeavor to meet even the rigorous conditions that have been set for them.

#### VITAL AND SANITARY PROBLEMS

The continued ravages of the dread tuberculosis among the people of our race call for increasing vigilance on our part. We urge the teachers, preachers, and especially the physicians of the race by individual home talks as well as by public addresses to instruct our people how to ward off this malady by right living and how to prevent its spread.

We recommend the formation of anti-tuberculosis societies in every community for the purpose of distributing literature upon the subject and exercising the increased vigilance demanded.

#### CHARITIES AND CORRECTIONS

We recommend again the organization of Negro charities in all cities and towns, and active coöperation with the white citizens in such movements, as well as efforts looking to

the prevention and punishment of crime, the reformation of criminals, especially those of tender years, and the improvement of all jails and poorhouses.

#### STUDY OF THE ENVIRONMENT OF THE NEGRO CHILD IN CITIES

The proper rearing and training of the child being at the very foundation of our citizenship, it is of the utmost importance that we rear our children amidst the best moral and sanitary surroundings. It is therefore resolved that a special study of home conditions in cities be made with a view to their improvement, the elimination of the alley home, the removal of the liquor saloon from their neighborhoods, and the establishment around them of the most effective moral influences.

#### ECONOMIC CONDITIONS

We encourage the formation of Building and Loan Associations by the colored people upon the latest and most improved plans.

We encourage the establishment of banks in all of our communities where the population will warrant it and urge the utmost care in the management of the same.

We discourage the patronage of the so-called private banks and loan associations, or agents who subject their patrons to exorbitant charges.

#### LOCAL CONFERENCES

We recommend the formation of local conferences in every community for the consideration and amelioration of the moral and material conditions affecting the race to its disadvantage, and also the affiliation with this conference of such conferences and other organized bodies doing similar work.

The Secretary of this Conference is ready to aid all such efforts and invites correspondence on the subject.

We cannot too insistently urge upon the members of the Conference the importance of coöperation in every endeavor looking to the advancement of our people along all lines. Those especially interested in land holding, those especially interested in education, those especially interested in the prevention and spread of tuberculosis, and those especially interested in insurance can help to obtain the best results for our race only by giving the heartiest and healthiest coöperation to every effort looking to the general advance in every field of laudable endeavor.

We express our thanks to the Hampton Institute for making this Conference possible and again renew the grateful expression of our highest confidence in its ideals.

## CHAPTER II—EDUCATION

### Colored Public Schools in Southern Cities

W. T. B. WILLIAMS, School Visitor for the General Education Board

The committee on education of the Hampton Negro Conference thought it well this year to undertake a study of city schools for colored people as a supplement to the former studies of rural and private schools. This seemed all the more fitting to them on account of the constantly increasing numbers of colored people in the cities and because the city schools set the standards, in a measure, for other schools. They are better equipped, organized, and supervised, and they have longer terms and usually better teachers. The graded schools alone, however, are the only ones considered. The comparatively few high schools may constitute a later study.

In this study I have used data from the United States Census Bulletin No. 8, reports of school boards, a questionnaire returned by colored teachers and interested laymen, and data collected by myself. Of the twenty-five cities considered I have some personal knowledge of the schools in eighteen. I have inspected many of the buildings, have seen a representative number of the teachers at work, and have had interviews with principals and superintendents in a number of cases. Nine of the twenty-five cities from which answers were returned for this report are in Virginia. The others are scattered from Maryland to Texas. Though the number is not quite so large as I hoped to have, still the cities are fairly typical of southern conditions. The cities are as follows: Elizabeth City, N. C.; Beaufort and Charleston, S. C.; Athens, Augusta, Savannah, and Atlanta, Ga; Tallahassee, Fla; Natchez, Miss; Chattanooga, Nashville, and Memphis, Tenn; Dallas and Galveston, Texas; Wheeling, West Va; Baltimore, Md, and nine representative cities of Virginia.

These twenty-five cities contain a Negro population of nearly half a million. The sort of educational advantages they have will be fairly typical of those of the remaining million and

and a half city Negroes, excepting, of course, those living in Northern and Western cities.

The first twenty-five questions sent had to do with the school population and school facilities. Upon investigation we found that the figures for school population either were not given or often were confessedly not accurate. For these, then, we went to the United States Census of 1900. But this reckons the school population from five to twenty years of age, while in some states six years of age is the minimum. Seven years is the limit in Virginia. The figures we use, then, of school population will be approximations except in cases where special school censuses are quoted, as in case of cities in Virginia, Augusta, Savannah, Memphis, Chattanooga, etc.

All of these cities have school terms from nine to ten months excepting Galveston, Texas, which reports eight and one half months, and Tallahassee, Fla, Elizabeth City, N. C, and Phoebus, Va, which have only eight months. Of the seventy-one buildings reported, thirty-eight are brick, thirty-two frame, and one stone. Only nineteen of these in nine different cities have assembly rooms,<sup>1</sup> and four of these and five others have coat rooms.<sup>2</sup> Only three of these cities report insufficient blackboards,<sup>3</sup> and the same number of other cities have not enough maps for their use and seven are in want of globes.

In reply to the question as to whether school buildings are well lighted, there was only one answer positively in the negative. In fact, however, conditions are not usually quite so good as that, though lighting is not so difficult a matter in the comparatively small Southern cities as it is in the cities of the North. Baltimore was chief among the cities reporting any failure in this respect. In the matter of seating their pupils, Southern cities are far behind the rest in the country, if

<sup>1</sup> Elizabeth City, Wheeling, Beaufort, Natchez, Tallahassee, Augusta, Berkley, Phoebus, and Richmond.

<sup>2</sup> Add to these Baltimore, Savannah, Lynchburg, Norfolk.

<sup>3</sup> Savannah, Dallas, Roanoke.

the colored schools may be taken as a measure. Only Galveston, Dallas, Wheeling, Athens, and Staunton report having individual seats and desks for pupils. Petersburg and Norfolk in Virginia and Baltimore have made beginnings in that direction. In such cities as Richmond, Atlanta, Savannah, and Nashville there are at least two to a seat. In Charleston, pupils have no desks at all except for special writing periods. They sit in tiers of rows upon straight benches. Even the primary children in groups of over a hundred are seated in this balcony fashion while the teacher walks the floor in front of them. And though there are no backs to these seats, yet perfect order is maintained.

The most usual system of heating the buildings is by means of stoves. Only seven of these cities use furnaces or steam, and there are only five<sup>1</sup> that employ any methods of ventilation other than by means of the windows. Newport News for instance has a modern system of ventilation by air shafts. Like most systems, however, it is sometimes inefficient. Nevertheless the Board forbids teachers to open windows lest the coal bill be unduly increased.

All these schools report having playgrounds. In but few cases, however, are they large enough for any real play. In this respect the small towns and the country have the advantage. This is generally true throughout the South as far as my observation goes. Newport News is a good local example. There the yards are small and the grass so highly prized that the children are turned into the dirty, unpaved streets to play at recess time. On one street, too, there is a car line. Four of this group of cities report no separate playground for the boys and girls. Strictly speaking this number is entirely too small, for more often than not there is no real separation of the playgrounds. Certain portions of the yards are assigned to each sex and the teachers are charged with the duty of keeping the boys and girls apart. Often the

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<sup>1</sup> Baltimore, Wheeling, Staunton, Lynchburg, and Richmond.



water closets are in the same building and the entrances are so arranged, as in certain schools in Atlanta and Memphis, for instance, that boys and girls must enter in full view of one another. In such buildings a board partition alone separates the boys from the girls. Fourteen of the cities immediately under discussion report closets for boys and girls in separate buildings. My inquiry did not cover the ground of their cleanliness. My observations, however, lead me to conclude that entirely too little attention is paid by principals and teachers to this very important feature of the school. These places are the seed-bed for no end of devilment and demoralization in a school. Notable exceptions to these conditions are to be found in certain buildings in Richmond, Nashville, and Chattanooga, and doubtless in many other places. In school buildings and equipment for colored schools, Chattanooga is probably not surpassed in the South. There are three colored schools. Each building is of brick. The smallest contains eight rooms. One building is old but in good condition, with ample halls, high ceilings, and an attractive appearance from the outside. The other two are being used for the first time this year. They cost \$14,000 and \$20,000 respectively. They are built in accordance with the latest developments in school architecture. The lighting, heating, sanitation, ventilation, and furnishing all received careful attention. The water closets are in the basement where also are play rooms for the children in bad weather. These buildings afford accommodations for all the colored children of the city, of whom the superintendent expects 2,700 in attendance in 1905-06. I may as well add here also that there is no difference made in the pay of white and colored teachers, and that there is a colored man on the School Board in Chattanooga. Here education is regarded as a business investment in addition to its other values. The following is the superintendent's estimate. He says:

"A person with no school training may be able to earn, that is, produce, \$300 a year. This is six per cent of \$5,000, his capital, or worth to the community. Eight years in school



should enable him to earn \$600 a year, which gives him a capital of \$10,000, while twelve years in school should make him worth to the community double this amount, and to himself vastly more."

In few Southern cities, however, are all the colored children so nearly provided for as in Chattanooga. In fact, there are comparatively few of these cities that even approach adequate schoolroom accommodations. Among the delinquents are the following of our list: Baltimore, Roanoke, Portsmouth, Norfolk, Charleston, Augusta, Savannah, Atlanta, Athens, Nashville, Memphis, and Dallas; and there is a long list of others in the same condition. In all these cases the enrollment in the schools is very far below the school population and in many it is in excess of the school accommodations. For instance, Baltimore had in 1900, 23,490 colored children, five to twenty years of age. Her schools will accommodate only 9,500 pupils. The enrollment is given as 13,121. The State Superintendent of Public Instruction of Virginia reports for Norfolk 4,955. She has accommodations for 1,000 or 20 per cent. The annual report for the public schools of Savannah for 1904 shows a Negro school population of 8,023. A very careful student of social conditions reports to me that the schools will comfortably accommodate only 2,000; 2,517, however, were enrolled in 1904 or only 31 per cent. In Memphis the official school census for 1904 shows a Negro school population of 17,701. The enrollment for 1905 reached 4,128 or only 23 per cent. Others desiring to attend school find no place in the public schools. In other cities where the enrollment is larger than the schools will accommodate, half-day sessions for the primary grades are held. The same teachers teach two sets of pupils, each teacher often handling as many as one hundred every day. Augusta, Atlanta, Nashville, Portsmouth, Norfolk, Richmond, and Baltimore are cases in point. Fifteen of this group of cities are reported by representative colored teachers and principals as providing accom-

modations for all pupils who apply.<sup>1</sup> Eight of the larger cities, however, do not meet the demands. These are Atlanta, Savannah, Augusta, Portsmouth, Norfolk, Richmond, Memphis, and Nashville. The situation in each case, however, is relieved somewhat by the presence of a number of private schools for colored people supported in the main by Northern philanthropy. Indeed, some of the public school buildings now used by the Southern cities have come from similar sources. For instance, one of the two buildings in Charleston was a gift to the city and in Savannah only one, and that the poorest of the four buildings, was provided by the city. White citizens of Savannah have given the others. The following from the report of the Superintendent of Schools of Augusta, Ga, 1904, is typical of the above conditions: "Altogether we can accommodate not more than 2,100 pupils in our Negro schools, out of the 6,500 in the school population. This seating capacity is possible only by having two sessions a day in the lower grades, giving the teacher as many as 100 pupils to teach in two sections, one half in the morning and the other half in the afternoon. It is true that there are several private schools in the city, capable of seating a large number of pupils, but these are not free schools nor do they altogether relieve us of the obligation of providing sufficient school facilities for those who ought to attend school." It must be said nevertheless, that neither the poverty of the Southern cities nor the indifference of school officials is altogether the cause in every instance of poor school facilities. The colored people are sometimes at fault. They often do not concern themselves about school matters, are negligent about sending their children to school at all, and careless about their attendance when they are enrolled. Two flagrant cases will illustrate this condition, Norfolk and Memphis. In the former, the schools are crowded at the opening of schools in the fall. The Board, however,

<sup>1</sup> These cities are Baltimore, Dallas, Galveston, Wheeling, Beaufort, Natchez, Tallahassee, Athens, Staunton, Petersburg, Roanoke, Phoebus, Lynchburg, Berkley, Chattanooga.

knows that in a short time many will leave owing in part, too, to a lack of attention from the crowded condition. Accordingly they make no more provisions and the people do nothing to show that any are needed. In Memphis the school superintendent told me that no child was turned away, yet only 23 per cent of the children are in school. Colored teachers and citizens told me that the School Board was disposed to meet the demands of the colored people. They, however, appear to be satisfied with only fair accommodations for less than a fourth of their children. Their chief concern seems to be the money their children may earn. Newport News in Virginia represents the same situation on a smaller scale. Here very excellent provisions are made as far as positive demands require. However, the president of the school board recently told the colored people at the closing of the schools, that it was their own fault that they did not have more schools. He told them of the unemployed children he saw in the streets during school hours and assured them that he knew there were enough for several more schools if they would only send the children. He also pointed out to them that poverty was not a sufficient excuse for not putting their children in school, for white people earning no more than they send their children in large numbers. Strange as it may seem there are also a few places where the school accommodations are greater than the enrollment in the schools. Examples of this are Natchez, Miss, with accommodations for 1,200 with only 1,100 enrolled; Tallahassee with room for 600, but only 480 enrolled; Petersburg with room for 1,800 but with only 1,542 on roll, with a school population of 4,011; and Lynchburg with good accommodations for 1,500 while only 1,250 are enrolled; yet there is a Negro school population of 3,008.<sup>1</sup> An estimate from actual canvass in Lynchburg two years ago showed 700 pupils out of school altogether. Such negligence and indifference hardly seem credible in the face of the crying needs in so many other places. In most cases this apathy is in a large measure due to the schools and the teachers.

<sup>1</sup> Biennial Report of Supt. of Public Instruction 1902-03 pp. 272-275.

And by the latter for the most part only will it be overcome. Ordinarily when a man fails in his business or profession the world blames the man. When schools run down or fail to grow with increasing population or lose their hold upon the public esteem the natural conclusion is that in some way the teachers are responsible; and even if they are not the public so regards them. Their ineffectiveness may be due to many causes: too little expert supervision; "pull" in securing positions; security of position when once appointed; aloofness of teachers from their patrons or failure to share in any of the activities, social or religious; or, worse still, failure to interest themselves in the children after they leave the schoolroom; or it may be that the school is uninteresting and the teaching lacking in vitality, force, and character. These or other vital defects on the part of the teachers obtain, or the schools would hardly have lost their vigor otherwise. Colored people rarely fail to avail themselves of good schools. But teachers of such schools may not be content with hearing lessons only. They must not only impart instruction but help create the desire for it. They must awaken the public to its needs and interest it in the schools. It is the duty of parents also to keep alive a public interest in the schools. Such vigilance on the part of the colored people generally is imperative if they would make their schools effective in producing capable, intelligent young men and women. Teachers no more than others will render the best service when held to no accountability. On the other hand they are helped and strengthened by the sympathy and interest of the public.

Certainly interested parents could help the schools wonderfully in the matter of attendance. This should be greatly improved. The cities mentioned so far as they reported fall into the following groups: with a percentage of attendance of 90 or over, ten; with from 80-89, three; from 70-79, three; from 60-69, three. Richmond schools maintain a remarkable attendance and head the list with 95 per cent; but nine, or nearly half of those reporting, fall below 90 per cent and six of

these below 80 per cent, showing a very irregular and unsatisfactory attendance. It should be said, too, that many of the high averages are the result of crowded conditions where a pupil loses his seat for an unexcused absence.

In respect to the question regarding the causes of irregular attendance 19 cities replied. Chief among the reasons advanced are indifference and carelessness of parents mentioned eleven times, poverty mentioned in twelve instances; sickness was given as the reason in six cases and truancy but once. As to preventives of tardiness and absence, Baltimore alone has a truancy law. She also demands written excuses, but what seems best of all tries to interest pupils in the schools. Natchez uses what seems to be a good plan—the grading of the attendance as a part of the examination. Portsmouth, along with moral suasion, suspends pupils for flagrant offences. Lynchburg requires delinquents to attend a school taught by a special teacher on Saturdays to make up lost time. Other cities employ detention after school, closing doors at nine o'clock, written excuses, visits and consultations with parents, and appealing to the honor of the pupils.

In all Southern cities of much consequence the colored schools are graded. There is not, however, as much uniformity in the quantity and kind of work done in the several grades in the various Southern cities as is rapidly beginning to obtain in Northern cities. Of the 22 cities reporting on this point 21 have graded schools; 11 of this number have half-day schools<sup>1</sup> only for the first three grades as a rule; and there are others that might be added to this list.

We have already seen that but few of these cities have individual seats and desks. Those they have are often dilapidated, cast-off material and even if they are in good repair they are usually old fashioned and out of date. The lack of more modern furnishings renders impossible the neat, trim look so commonly seen in Northern schools. Effective decora-

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<sup>1</sup> Baltimore, Augusta, Atlanta, Staunton, Petersburg, Portsmouth, Norfolk, Roanoke, Lynchburg, Richmond, Nashville.



tion such as results from the initiative and taste of Northern and Western city teachers is in a large measure wanting among colored teachers of Southern cities. I have found them but little, if at all, in advance of country teachers. Indeed the simple, inexpensive decorations in Miss Judia Jackson's country school near Athens, Ga, are more effective and pleasing than those of any city schools I have seen in the South save perhaps a few rooms in Athens, Ga, in Selma, Ala, and in Lynchburg, Va. These cities have delightful schools in many other respects as well, and I suspect that Texas belongs in this list too. Good pictures, simply but well framed, are rarely seen. Occasionally you may see the pictures of Lee, Lincoln, Grant, McKinley, and occasionally Fred Douglass and Roosevelt, but rarely such as Lowell, Longfellow, Whittier, or Tenyson. Such pictures as the Aurora, various Madonnas, Shepherdess Knitting, Caritas, Baby Stuart, The Gleaners, Children of Charles I, Milan Cathedral, St. Marks, Queen Louise, The Golden Stair, Reading Homer, Sir Galahad, The Sower, Shaw Memorial, and others commonly seen in more attractive schools almost never appear. In thirty-two different schoolrooms in Richmond, for example, I saw fewer than a dozen good pictures and I saw almost none in Atlanta. This, moreover, is not due entirely to the matter of cost; I believe in most cases children would gladly contribute pennies for such purposes if the teacher alone did not feel able to purchase the decorations. In this way pupils may be led to feel an added interest in the school. For many schools flowers as decorations are impossible owing to the heating system, no fires being kept at night. The chief defect, however, I think, is a want of the feeling that the school ought to be a beautiful place no less than a place to work in, and that when teachers and pupils contribute to that end its beauty is all the more enjoyable. Sixteen of our group of cities are reported as using pictures as decorations; seven of them use flowers, plants, and flags in addition. One would naturally expect, too, to find these schoolrooms more attractive owing to the preponderance of women teachers in the schools.

In twenty cities from which I received data there are 672 teachers. Of these 103, or 15 per cent are men. Though this percentage of men taken from a wide range of cities is small, yet it compares favorably with the percentage of men teachers in the 13 leading cities of Virginia where the rate is as high as anywhere perhaps. Here in the colored schools men constitute 18.5 per cent of the teachers, and in the white schools 18.8 per cent. In the rural districts and smaller cities and towns of Virginia men form 33 per cent of the teachers in colored schools and 25 per cent of the teachers in white schools. Among the larger cities under discussion Baltimore leads with 19 per cent of her colored teachers males; Richmond has 8 per cent and Atlanta 5 per cent of males. Natchez, Miss, has 14 women teachers and no men. The main reason for this disparity in numbers is the poor salaries offered. Educated, capable men can rarely afford to work for such wages, and accordingly devote themselves to other more remunerative pursuits. Meanwhile the schools lose the much needed strength and manly character which men teachers give. This in a measure explains why so few half grown boys remain in our schools.

The salaries paid the teachers in these cities vary from \$25 to \$60 per month. In eight, teachers begin at a salary of \$25; in seven others they begin at \$30; in five at \$35; in one at \$33; in two at \$40; and in one the minimum is \$52.50. These salaries usually increase about \$5 a month each year until the maximum salary is reached. In three of these cities the maximum is \$35; in five it is \$40; in one it is \$41; in six it is \$45, and two have \$60 as their maximum and seven have between \$45 and \$60. Two of these cities pay principals \$150; one pays \$133 $\frac{1}{3}$ ; one \$100; one \$90; seven pay principals \$75 per month and others pay less. Richmond employs only white principals for the colored schools and pays them well considering what they do. Charleston has only two colored women in the whole corps of teachers in the colored schools. These are employed merely to meet the conditions upon which one of the colored school buildings was given to



the city by Northern philanthropists.

Though in most cases the most competent women and men among the colored have been engaged in teaching, still it is readily apparent that the salaries offered are not such as to continue to attract the capable young men and women to this calling. This is recognized by the whites and far better salaries are paid for the same work in their schools. Ordinarily the colored teachers receive from about two-thirds to three-fourths of the salary paid the whites. For instance, in Dallas a white teacher of the "high eighth grade" is paid \$72.50 and a colored teacher of the same grade is paid \$57.50. The minimum for whites in other grades is \$50 and for colored \$35. The maximum for whites is \$67.50 and for colored \$52.50. In only six of the cities in our group do the colored teachers receive the same salaries as the whites. These cities are Galveston, Chattanooga, Wheeling, Baltimore, Petersburg, and Richmond if we disregard the fact that Richmond has no colored principals. Nevertheless colored teachers are expected to buy and read books on education and for general culture, to attend summer normals, and in general to keep themselves abreast of the times. It is remarkable, in fact, how much many do in these directions. Every season the summer schools are crowded; many of these Southern teachers go as far as Chicago and New England to study at the great universities, and occasionally a few go abroad.

It is gratifying to find that 23 out of 25 of these cities run the colored schools as many months each year as they run the white schools. In two only, Phoebus and Berkley, small towns in Virginia, are there differences in favor of the whites. These two, are, however, typical of the majority of the small towns all over the South. In some cases, though, the poor attendance in colored schools in the spring months, as in the case of Berkley, causes the early closing of the schools.

An appreciable number of the teachers in the colored schools of the South are college graduates. Among them are a few representatives of Harvard, Radcliffe, Yale, Cornell,

Oberlin, and the University of Chicago. Talladega, Shaw, Virginia Union University, Howard, Wilberforce, and nearly all the other colored colleges are represented by graduates among the teachers. Fifty per cent of these teachers, or 340, are normal graduates, that is, graduates of such schools as the various state normal schools, the A. and M. Colleges, Hampton and Tuskegee Institutes, and many of the so-called colleges and universities, all of which in reality give but little more than the first two or three years of high school work with a smattering of normal methods. They take the place of public high schools, of which there are but few for colored people in the South; but for the work in hand they often render effective service. The remaining 43 per cent are mainly products of the city graded schools, and high schools where such exist.

All of the teachers in both grammar and high schools are colored in all these cities except five—Baltimore, Phoebus, Lynchburg, Richmond, and Charleston; the Phoebus school is really the primary department of Hampton Institute and is managed by Hampton Institute. In Baltimore, Phoebus, and Charleston both white and colored teachers are employed in the grammar schools; in Lynchburg and Richmond there are only white teachers in the high schools, and in Richmond the principals of the colored schools are white. There are probably no other school systems in Southern cities where there are white teachers in colored schools except in the case of teachers of special subjects, such as music, drawing, physical culture, and manual training, including such work as sewing, cooking, millinery, gardening, and bent iron and wood work. Eleven of these cities have manual training in the schools and in nine of them special manual training teachers are employed.<sup>1</sup> These teachers were trained at Hampton, Tuskegee, Atlanta University, Cornell, Pratt Institute, Brooklyn, and the Boston Cooking School. Music is taught in at least ten of these cities and six provide special teachers<sup>2</sup> of the subjects; draw-

<sup>1</sup> These cities are Baltimore, Dallas, Staunton, Lynchburg, Richmond, Berkley, Portsmouth, Norfolk, and Phoebus.

<sup>2</sup> Baltimore, Wheeling, Atlanta, Phoebus, Lynchburg, and Richmond.

ing is also taught in eighteen cities, but only seven of them provide special teachers for this work.<sup>1</sup>

Richmond has just started her course in manual training this year. Norfolk, Portsmouth, Newport News, and the adjacent towns have well established courses in manual training. They are maintained and conducted, however, by the Southern Industrial Classes and the Huntington Industrial Classes. The city of Norfolk, nevertheless, is making exceptional provision for this work by erecting at public expense a manual training building to cost \$5,000. Such cities as Charleston, Atlanta, Savannah, Memphis, Nashville, and Chattanooga have no manual training, and in many cases none of the other special subjects.

The grammar school course of study in six of these cities covers only seven years' work; in thirteen it extends over eight years; in five cities it covers at least nine years. In twelve of these cities there are high schools<sup>2</sup> for colored people with courses covering from two to six years in addition to the grammar school course. Not a city in the group south of the Potomac has a public kindergarten for colored people. Baltimore alone supports a kindergarten. The courses of study are usually made out by the superintendent or by him and the School Board. In three of these cities the superintendent alone is reported as having made out the course of study; in four he is assisted by the board; in six the board, which may include the superintendent, works out the course; in one the board and the superintendent are assisted by principals; and in two cities state committees work out the course. In one case principals make it out, and in one the Hampton Institute is responsible for the course.

The literary work laid down in these courses corresponds favorably to that of city schools in other sections of the country. Special subjects are frequently wanting and there are not to be found the helpful suggestions as to subject matter and methods usually present in courses of study in the larger

<sup>1</sup> Baltimore, Dallas, Atlanta, Phoebus, Staunton, Lynchburg, Richmond.

<sup>2</sup> Baltimore, Dallas, Galveston, Wheeling, Athens, Tallahassee, Staunton, Petersburg, Richmond, Memphis, Nashville, Chattanooga.

Northern and Western cities. The school in its broadly social aspect is rarely here represented. The superintendents' reports are often the barest outlines only of the classroom work to be accomplished. In addition to this the colored schools frequently suffer from a lack of expert, helpful supervision. In most cities the supervision of the colored schools is left almost entirely to the principals, who themselves in many cases have classes to teach. In only five of our group of cities<sup>1</sup> are there in addition to the superintendent supervisors charged with the oversight of the colored schools. In two of the smaller cities, Staunton and Lynchburg, the superintendent is reported as making daily visits to the colored schools; in three he makes weekly visits; in eleven his visits are only monthly; in six, from two to six times a year; and one city reported an annual visit from the superintendent. Sixteen of these cities reported that the superintendent directed the methods of teaching in the schools, six reported "no" to that question. Fifteen of these superintendents hold weekly or monthly institutes or grade meetings for the instruction of their teachers. Superintendents, however, do not in all cases preside over or direct the colored teachers' meetings. Frequently one of their own number conducts these meetings. Atlanta affords an example of this method. Here the meetings are held semi-monthly but, judging from one I attended, they have degenerated into a farce. They meet the requirements of the Board as to attendance, but they accomplish nothing in a professional way. If, then, under such circumstances teachers grow careless and rusty and their work becomes formal, lifeless routine, and the teaching loses effectiveness, as it so often does, the entire blame does not rest upon the teacher alone, but largely also upon those charged with conducting public instruction. Then, too, when a teacher once obtains an appointment she is rarely dropped for incompetency or inefficiency. Indeed, it is a most difficult undertaking to displace a teacher even for worse reasons. The authorities are white and often care little

<sup>1</sup> Baltimore, Savannah, Atlanta, Lynchburg, Richmond.

about the affairs of colored people. As to how appointments are secured it is common knowledge that no little "pull" and indirection obtain. However, almost nothing of the kind is hinted at in the replies to my inquiry as to how teachers obtain appointments. Only one answer suggested "pull."

In the matter of advancing pupils from grade to grade, it is pleasing to find so many systems void of rigid formality. Nine of the cities divide each grade into two parts, upper and lower, and have promotions twice a year. And in eleven of them, irregular promotions are allowed whenever the interests of the child demand it. Such occasions are reported as occurring but rarely, however, in about half of these. Nevertheless the number of those who complete the graded school course in the colored schools constitute apparently but a small proportion of the total number who enter the schools. Taking the fourteen of these cities that gave data on the point the per cents range from 1 to 30, with an average of 9 per cent. The boys drop out of school earlier than the girls in all the cities. Few are found in any of the graduating classes. Most of them go out between 12 and 15 years of age. The reason assigned in nearly all cases is that they go to work. In many instances the additional reason that the boys had lost interest in school was also given. One of the most competent of my correspondents pointed out the significant fact usually overlooked or disregarded that this is the period of puberty. Very naturally the method of instruction and government and even the subject matter planned for the kindergarten and primary school no longer appeal to these half-grown boys who themselves are not aware of the great changes taking place in them. Now it requires men, or at least women of more than ordinary insight, strength, and character, to interest and hold them in school. But when these conditions are wanting both at school and at home, as is so often the case, the young men seek them elsewhere. And in a measure the same things are true of girls at this period. On this point, the schools have, to a great extent, confessed their own weakness.



The cities having the largest percentage of their colored children to complete the grammar school course are usually those having public high schools or with private schools of at least high school grades. These serve as goals toward which the children work. This in part explains Atlanta's high percentage, 25 per cent, for there are several private colleges and seminaries with high school departments accessible to the children of Atlanta. The absence of such may account somewhat for the low percentage of graduates from the graded schools in Natchez, Roanoke, and Portsmouth, with their 1, 2, and 3 per cent, respectively.

Of those who complete the course in the graded schools an appreciable number enter high schools; but from data in hand it cannot be determined what proportion go to higher schools. The great mass of them, of course, set out at once to get a living and all soon devote themselves to that end. Fourteen of these cities reported that these young people found employment readily in their cities. Six others answered in the negative. The following are chief among the employments they follow: Teaching heads the list, followed by the professions, mail-carrying, trades, clerkships, farming, manual labor, housework, sewing, and nursing. In many cities graduates of the grammar grades are required to do more advanced work before they are accepted as teachers. Frequently they go to the rural districts where they are taken as they are.

It is quite evident that those contributing to this report are satisfied in the main with the nature of the training given in the schools of their several cities. As to whether the schools are giving the right sort of training for successful lives nineteen out of twenty replies say "yes." Most of them, however, suggested some changes in the course of study. Six of them wanted manual training or industrial training introduced or extended: one would separate the manual training from the academic for the benefit of both, a rather antiquated idea; three wished for compulsory education; two for more adequate school accommodations; two desire to have business courses

added ; and in one city, Norfolk, there is a demand for a nine year graded school course and a high school.

The following significant statement regarding manual training was returned by one of my correspondents :

“ The Board of Education has approved my request that domestic science, sewing, and school gardening be added to the regular course and that we be provided with an extra building in which to do the work. I firmly believe the cause of such a small percentage of pupils who complete even the grammar course and the high school course is that the courses of study are limited too much to literary work. Many boys and girls who are dull in Greek or Latin are especially interested and brilliant in the industries.

“ My school garden is an experiment, as yet. I rented about one-fourth acre and allotted to each of 100 pupils a plot eight feet square. On this each raises Irish potatoes, beans peas, cabbages, beets, onions, squashes, and tomatoes. It has been estimated by fair judges of gardens that I will realize \$1.00 from each eight foot plot, or pupil's garden. If so, I shall accomplish what I intended or planned. Vegetables are now ready for sale, at least three weeks earlier than in the home gardens.”

It appears, then, that those actively engaged in educational work are not losing interest in education. The same seems to be true of the masses of the colored people in the various cities. In reply to the question regarding the attitude of the latter, only 4 thought there was any loss of interest on the part of the people, while 17 declared there was a gain or at least no decrease in interest, and gave, among others, the following reasons for their belief : parents send children and visit the school ; there are plenty of pupils ; large percentage of the youth in the schools ; greater effort of parents to put children in school ; the colored people helped to establish the industrial department of the school, in Portsmouth ; the increased attendance and changed attitude of parents in Lynchburg ; greater interest in literary societies, shown by taking more advanced



work and buying more books, as is the case in Savannah.

In a few of these cities there are organizations composed of parents and teachers for the purpose of keeping the public informed on educational questions and to awaken interest in education generally. Lynchburg has an educational union, Portsmouth has public educational meetings, and the colored citizens of Norfolk are working toward an organization for these ends. Nearly all the cities have occasional mothers' meetings in the schools, or the teachers do something at visiting parents and the children in their homes, though this does not seem to be done as thoroughly as is possible and advisable. A majority of the cities report that the public school teachers take an active part in Sunday school and church work.

The final question of this inquiry was, "What do the schools of your city do to foster race pride among colored boys and girls?" Only 13 out of 21 reports made any reply to this question. Four of these said "nothing especially," and one replied "That has been no aim of the schools." The following are among the more significant and suggestive replies: pupils are taught to love their color and their hair; lectures are given the public by distinguished colored men and women; pictures of noted colored persons are hung on the wall; celebration of Emancipation Day; teaching the lives of celebrated Negroes, and so teaching history as to show the part the Negro has played in the development of this country particularly; and the reading of literature contributed by colored authors.

So far we have been concerned with organization and management primarily and the picture contains little of the actual classroom work. It is obvious that the teachers' methods, and the general atmosphere of the school do not lend themselves readily to statistics. For these I must depend upon my personal observations and my limited ability to judge correctly.

I have already mentioned the excellent equipment of the Chattanooga schools. The teaching there in the main is in keeping with the school appointments. The teachers are chiefly

graduates of the city high school, who frequently continue their studies at some of the colored colleges. They have the advantages, too, of teaching under a superintendent who is an agreeable, capable schoolman. He has been a professor in the Peabody Normal at Nashville and Superintendent of Public Instruction of the State. All the teaching I saw here was good and the order everywhere was excellent. One of the new buildings seemed to me especially deserving of praise. The principal here is a young man who so distinguished himself as principal of a rural school that he was put at the head of this new city school. Although he had to start in the middle of this school year with a whole corps of teachers new to him and to one another, and with the children of the less favored portion of the city, yet his organization is excellent, the school spirit delightful, and the order fine. I saw a fire drill and school dismissal at the close of day that would have done credit to the finest white schools in Cleveland or Washington. Here, too, were many evidences of careful, thorough work on the part of the pupils. Across one side of the principal's office was strung a line of magazines and papers for the use of the pupils, and a school library is collecting. Soap and towels in plenty were provided for the children's use and young trees were set in the well-kept yard, through the efforts of the pupils and principal.

Such a pleasant atmosphere was in a measure wanting in Nashville. Here school procedure is more formal and cut and dried. Discipline is at a maximum and the order in most cases all but perfect. The children are handled in platoons, so to speak. On each floor is a hall where all the pupils on that floor sit and study. Every half hour, half of this number are marched out to the tune of an organ to smaller recitation rooms while the other half march in and sit in dead straight lines until their turn comes again to march. The grade teachers remain in the recitation rooms and do wonderfully effective teaching although in warm weather these rooms open into one another and there is a babel of voices. Nashville is fortunate in hav-

ing Fisk, Roger Williams, and Walden Universities in its midst. The teachers are accordingly considerably above the average in intelligence, but the teaching is largely old fashioned. But Memphis is far behind Nashville in the organization, equipment, management, and teaching of her graded schools.

Atlanta is like Nashville in the high order of the intelligence of the teachers. Atlanta and Clark Universities and Spelman Seminary prepare most of them. The buildings here also good though too few. The teachers, however, allow their rooms to be rather barren and unattractive as a rule. And there is little in the supervision of the teaching here to lead to exceptional work. Enthusiasm is lacking. There are of course some very good teachers, but the majority seem satisfied with easy mediocrity. Several of the principals here stand out conspicuously on account of their excellent management and their ability as teachers.

In Charleston the teaching is often old fashioned but as thoroughly done in the main as anywhere. The teachers are white residents of Charleston. Many of them prefer teaching in the colored schools to teaching in the white schools because the discipline in the former is easier. Charleston discipline is famous. In the colored schools implicit and immediate obedience is the rule, and lessons must be learned. The children are drilled until they cannot help knowing what they have studied, it would seem. The discipline, though effective, is unnecessarily severe and unsympathetic. For this and other reasons, most of the better class of colored people do not patronize the public schools at all, but send their children to Avery Institute, an American Missionary Association school.

In Virginia the schools in the smaller cities like Hampton, Farmville, and Winchester are rarely a great deal better than country schools except that they have more teachers, and sometimes longer terms. Two of the larger and better school systems of the state are those of Lynchburg and Richmond. Between these there is a great difference. The Richmond system is old. It is but just now waking up to such things as

manual training, vertical writing, and supervisors and directors of practice in the grades in colored schools at least. There is a self-satisfied, complacent air about the schools. Arithmetic periods for first year pupils, for instance, are sixty minutes long, and in the higher grades they last for an hour and a half. Other literary subjects get much of the same strenuous attention. With the better teachers the lessons are very thoroughly explained, indeed most of the work is taken out of them for the pupils; then drill, drill, drill, follows. Whatever of good there is in thorough drill is derived in the Richmond schools. The less capable teachers rely upon the memory of the pupils and if they can recall the words of the book, accept their recitations as complete. This is especially noticeable in the teaching of geography. Little effort is made to have the pupils really see and understand what they are talking about. Nevertheless Richmond has many good teachers and with the new supervisors the outlook for the future is even brighter than the past. Despite the rather formal, routine work, in results the Richmond schools stand high. The schools are generally well housed though some of the buildings are old fashioned and out of date as far as modern school architecture goes. In many rooms, too, children sit facing the light, with light falling over the right shoulder. But worst of all is the fate of those children who must attend the Valley School, a poor old building, situated across the street from the city jail where the howls and jeers of the prisoners are to be heard even in the classrooms day after day and where such sights as one would want his child to be free from must be his daily experience.

The Lynchburg schools are probably not surpassed in the State. To visit them after the weary round in many other places is refreshing. It becomes apparent at once that they belong to this age of educational development. They are exceptionally well supervised by Superintendent E. C. Glass, who also conducts the Summer School of Methods at Charlottesville. He demands professional training of the colored teach-

ers as well as of the whites and treats them with no less courtesy and respect. He has a number of excellent teachers in his corps. Mrs. Clara Smith, principal of the Payne School, is probably without a superior in the State. I do not know a better principal in the South. She knows her calling and has the happy faculty of getting the best out of her teachers. Throughout the grades the teaching in Lynchburg is of a high order, but it is especially strong in the primary grades. The Ward System of reading is used with excellent results not only in reading but in enunciation and pronunciation as well. The children are taught to think, and the schools are alive. The order is good and yet there are left happiness and spontaneity. The music, drawing, and manual training work in these schools is in keeping with the good literary work. The special teachers of these subjects share their time with the colored schools. Another of the principals, Mrs. Amelia Pride, conducts a private cooking school for those girls whose grades do not have cooking. The Lynchburg school buildings while comfortable are not particularly beautiful. Nevertheless many of the teachers have made their rooms especially attractive. It seems to be a pleasure to the children to attend these schools.

From these various statements of the organization, equipment, and management of the schools of typical Southern cities and from the brief accounts of the teaching observed from place to place, I hope a fairly accurate idea of the educational advantages of the colored people afforded by the public in Southern cities may be obtained.



## CHAPTER III—VITAL STATISTICS AND SANITARY PROBLEMS

### Study and Prevention of Tuberculosis Among Colored People of Virginia

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The effort to secure trustworthy statistics relative to the prevalence of tuberculosis in the State of Virginia is beset with difficulties. Chief among these is the lack of a system of vital statistics for the State. Until this need, so essential to a proper knowledge of the sanitary conditions of a state or community, is supplied, all statements made with reference to consumption or any other disease in the State must lack in accuracy and exactness, and can have only an approximate value in a discussion concerning the disease in question.

An attempt made to ascertain the death rate from tuberculosis in 1904 in those cities which maintain a local system of registration of births and deaths met with partial success. But the answers received only served to emphasize the urgent need of a uniform system of vital statistics under the direction of the State government.

#### DEATH RATE FROM TUBERCULOSIS IN TYPICAL VIRGINIA CITIES.

1904

NUMBER PER 100,000

	Colored	White
Danville	260	190
Manchester	220	330
Richmond	400	190
Roanake	340	190

Incomplete as these returns are, they serve to establish the fact, now generally admitted, that the Negro stands first



in point of susceptibility to tuberculosis among the races in this country, and that the disease is more prevalent among the colored race in proportion to its numbers.

According to the returns just cited, in Roanoke last year, 3.4 colored persons out of every 1,000 died of consumption to 1.9 white persons out of every 1,000. In other words, if there had been 100,000 Negroes and the same number of white persons in Roanoke last year, the ratio of deaths from tuberculosis would have been 340 of the former to only 190 of the latter. The same was substantially true of Richmond. In 1904 the rate of death from tuberculosis was four per thousand colored to 1.9 per thousand white; or 400 colored persons in every 100,000 to 190 white persons in every 100,000. This was a little better than the mortality rate from consumption in 1900, when the figures were 293 per 100,000 white to 474 per 100,000 colored. (Bulletin Va. Board of Health, March, 1905.) In Manchester alone was the ratio reversed, 3.3 per thousand white dying of tuberculosis in 1904 to 2.2 per thousand colored. It will be interesting to ascertain the cause of this difference.

The printed report on the prevalence of tuberculosis in the counties of Virginia, issued by the State Board of Health some time ago, though liable to the criticism of inaccuracy and inexactness, gives substantially the same high rate of mortality from this disease among the Negroes in the country districts; some of the returns have such explanatory notes appended, "mostly among Negroes," "tuberculosis on increase," "nearly all Negroes," etc.

The extreme susceptibility of the Negro to tuberculous infection has, as may be expected, given rise to considerable discussion, and several theories have been advanced to account for it. The theory that finds most supporters and is most generally accepted is the one which attributes it to race elements or "race characteristics." Even so able and careful a statistician as Mr. Frederick L. Hoffman of Newark, N. J, speaks of "race inferiority" and "inherent lack of re-

sistance" as the cause of this susceptibility. This hypothesis, if true, would tend to discourage all efforts in the direction contemplated by this and similar investigations, and render abortive all measures which are being employed to check the ravages of this disease among the colored people. Happily, it is by no means conclusive. One illustration will suffice to show this.

Statistics show that the susceptibility to tubercular disease of white females, as compared with white males, is almost as great as among Negroes. The following, taken from the mortuary report on consumption in Indiana in 1903, gives these figures:—

Males	-	-	-	-	1,673
Females	-	-	-	-	2,387
Fathers 18-40, Prime	-	-	-	-	425
Mothers " " "	-	-	-	-	790

By this report almost twice as many women died of consumption as men; yet no one dares say that this enormous excess in the mortality from tuberculosis of the women of Indiana was due to "inherent lack of resistance due to race inferiority"; for it is needless to say that they were all—or nearly all—white.

The explanation of this extreme susceptibility of women to tuberculous infection, as compared with men of all races everywhere, is to be found in the difference in the social and economic conditions under which the sexes live. Much of woman's work is indoors. She spends many more hours each day under shelter than does the average man. The bacillus of tuberculosis, it is well known, thrives in dark and damp places, in corners, in cellars, in all places where sunlight and fresh air do not have much access. Consequently women are more constantly exposed to the possibility of infection than men, and their high death rate is but a logical consequence.

The same conditions, aggravated by other and more po-

tent factors, contribute in very large measure to bring about the Negro's susceptibility to consumption. The greater part of his work in the cities is indoors or under shelter, in the factories, on the docks, in the workshops. His wages are small, smaller than are paid for the same kind of work when done by white workmen. His food is often insufficient, always coarse and of low nutritive quality; he can buy no other kind. His clothes are scant; seldom does he possess more than one change of clothing, and this is reserved for Sunday and other state occasions, so that if he gets wet at work, he is often obliged to keep on the damp clothes till they dry by the heat of the body, assisted sometimes by the heat from the stove. He builds or rents in that part of the city—and this is especially true in the South—outside the corporate limits, where sanitary regulations are unknown, or, if known, certainly not enforced. In the winter he is unable to provide sufficient fuel to keep him comfortably warm. Overcrowding follows as a consequence. Numbers huddle together in all kinds of positions, in chairs, on the floor, in bed, in the one room with fire; and not infrequently the kitchen serves the threefold purpose of cooking-room, washing-room, and living-room. If to these are added the prevailing ignorance of the simple laws of health, habits of improvidence and intemperance, we have a group of factors calculated in the highest degree to undermine the constitution, and sufficient to account for the Negro's susceptibility to a communicable disease which, as a rule, selects for its victims individuals of low vitality and weakened powers of resistance. There is little reason to have recourse to influence of race or "inherent lack of resistance" to explain the wide prevalence of tuberculosis among the colored race. These are, however, conditions which are remediable, and capable of improvement, and must be given due weight in all measures designed to restrict the spread of the disease among the people.

The question is thus largely one of prevention and cure. As has already been intimated, tuberculosis is a communica-

ble disease. It is also a preventable disease. Every tuberculous person is a center of infection, especially in the later stages of the disease. The sputum coughed up in every paroxysm of coughing contains countless numbers of the germs of consumption. In a moist condition they are held together, but when the sputum dries they are liberated and float in the air, and are inhaled by all who come within the radius of the tainted atmosphere. Inhalation by the respiratory tract is therefore the chief and most frequent means by which the tubercle bacilli gain entrance into the human system. They enter also by the gastro-intestinal tract through the medium of food and the milk of infected cows. On this point opinion is divided and the question is still under discussion. But on the question of inhalation as the means of transmission of the bacilli of consumption, there is absolute agreement; hence the subject of prophylaxis turns really on how to prevent the consumptive patient from infecting others, the members of his family circle, his friends and attendants.

In New York, where great wealth, enlightened citizenship, and civic pride have coöperated in an organized effort, the work of prevention has been carried out in a most extensive and effectual manner. Laws against promiscuous spitting in public places are in force. A corps of medical inspectors and nurses visit the homes and tenements of consumptives reported to the Health Department, and give instruction to patients and tenants as to the care of the sputum and of themselves. In case of death the premises are thoroughly disinfected and other precautions are taken to minimize the risk of infection. Property owners are compelled to repaint or whitewash an infected dwelling. The result of this system, of which the merest outline has been given, in reducing the mortality from tuberculosis has been the most brilliant. In 1870 with a population of 942,292, consumption caused 45 per cent of the deaths in that city; in 1903, with a population numbering 3,437,202, it caused only 4.8 per cent of deaths.

The work of prevention of tuberculosis among the Negro population of Virginia can be inaugurated on the same lines as are followed in New York, modified, of course, to meet local conditions. A committee on the Prevention of Tuberculosis may be organized under the auspices of the Hampton Normal and Agricultural Institute. Local branches of this committee, composed of enlightened and public spirited citizens trained to habits of sustained and continued effort, may be organized for each city, county, or district as may be determined by the central committee. One or two visiting nurses, according to the requirements of the situation, may be employed and attached to each local branch. The duties of this person will be to visit all cases of tuberculosis reported to the local committee, make personal investigations, give instructions as to the care of the sputum, ventilation of rooms, food and its preparation, outdoor life, etc. Reports at stated times are to be made by the nurse to the local committee, which in turn will report to the parent body. The salaries of nurses, the ways and means of raising funds, and other matters of detail, are to be determined by the central committee. The plan just outlined has been in operation in Baltimore and other cities, and is neither new nor original. In Baltimore last year two such nurses visited no less than six hundred cases. Too much stress cannot be laid on the importance of this work of prevention; for in no other disease does the truth of the old and time-honored adage apply with greater force, "Prevention is better than cure."

Next to prevention is the cure of tuberculosis. Detected in an early stage, tuberculosis, under appropriate treatment, is curable. Indeed the revelations of the autopsy table tend to show the cure of numerous cases of tuberculosis of the lung which had been unsuspected and unrecognized by the subject during life.

We are, however, concerned with those cases of advanced phthisis which need attention. There is no specific treatment. The treatment most in vogue at the present day, and based



on the conclusions of modern scientific research, is abundance of fresh air, sunlight, abundance of nourishing food, and proper manner of living. It is difficult, almost impossible, to get the average Negro consumptive to carry out this regimen. Erroneous notions of the deleterious effects of air, night air in particular, the legacy of past ages of ignorance and superstition, still cling to him; so does the hallucination that he will catch cold on any or all exposure to the atmosphere. Hence, he will often, against the advice of his physician, close his windows even in moderate weather, and pass days and nights in a badly ventilated room, inhaling the poisoned and vitiated air rather than incur the risk of catching cold or being made sick by the "night air" by having the windows open at night. Often, too, his poverty puts it out of his power to procure the food necessary in his condition. Thus, the social and economic conditions which made him primarily an easy prey to the tubercle bacilli, now operate to his undoing in the end.

For this class of cases, and they constitute by far the largest class, there is nothing better than treatment in a sanatorium. "The statistics from sanatoria for consumptives, where patients in all stages are received, show that twenty-five per cent leave as absolutely cured, and forty to fifty per cent leave much improved, many being capable once more of earning their living." (Bulletin Va. Board of Health, September 1904).

It is earnestly to be hoped that the spirit of true philanthropy which prompted the establishment of such institutions as the Phipps' Dispensary in Philadelphia and others may inspire others blessed with wealth to establish for the colored people in Virginia and other states some such institutions; for among no class of people are they more urgently needed, nor will be more instrumental in accomplishing much good.



## CHAPTER IV—CIVIC CONDITION OF THE NEGRO

### **Infringements of Contracts Made With Negroes**

W. ASHBIE HAWKINS, Baltimore, Md.

In presenting its second report to this Conference, the Committee on Civic Relations begs first the privilege of thanking Mr. Thomas Jesse Jones for valuable suggestions as to the character and scope of the work which the committee should undertake, and Messrs. J. Thos. Newsome of Newport News, Va; W. M. Reed of Portsmouth, Va; J. R. Dungee of Roanoke, Va; A. F. Hilyer of Washington, D. C; and Rev. H. L. Herod of Indianapolis, Ind, for faithful services in helping to do the work.

Following the suggestions of Mr. Jones, we have undertaken to make some study of the infringements of contracts made with Negroes by whites, in all the varieties of ways in which contracts may be made and broken; to ascertain from authentic sources the Negro's knowledge of the fundamental rights of mankind to the employment of which he is entitled; to learn how these rights are regarded by him; and to discover, if we could, the Negro's conception of society and his duty toward it. With such an investigation before one, covering such a wide and important field of inquiry, and with limited time and knowledge to devote to it, there is always the strongest temptation to overlook the facts and to get to theorizing, or to set up an opinion previously conceived and then hunt for such facts, and only such facts, as will support it; but we have hunted for facts, and formulated afterward such opinions as we undertake here to give.

We have to report this year, as we did last, that there is observable in all places where any number of our people find their homes, a tendency on the part of some whites doing business with them to overreach them in the matter of their

wages, to take advantage of them in the contracts made with them in the purchase of land and personal property, to charge them exorbitant interest on loans, and in many other ways to take advantage of them because they can —just because they feel and sometimes know that they cannot be made to deal fairly with them. They have the machinery of the law in their hands; lawyers of the community owe their first duty to them, because they can be either their best clients or their most powerful enemies, and too often is it that these very men, or their friends and associates, constitute the juries before which the questions of rights and obligations of these people are carried for adjudication. This is no overdrawn picture. It is no mere matter of opinion; it is a judgment founded on concrete examples of fact.

While this is true, there is just this modification to be made in the interest of fairness: for much of the infringement of contracts made with Negroes, the cause is to be found in his ignorance and not in his color, in his condition rather than in his race. It is to be observed that the ignorant white man of social and business standing corresponding to the black man's fares as badly in these matters as his darker neighbor; that the grasping installment dealer and the local Shylock, the unscrupulous business or professional man, care little about color when there is a chance to add to their riches. There is another modification which candor and fairness exact that we make, and it is this: we have unscrupulous men among us who are as adept as any in their capacity for breaking contracts made with Negroes, and they do not hesitate to take undue advantage of their less fortunate brother. They are enabled many times to carry out their nefarious plans by adroitly playing on the racial instincts of those whom they are about to exploit.

In many of these matters, therefore, it can be seen that it is our ignorance rather than our color which puts us at the mercy of these men. The remedy, therefore, is plain. But as that remedy can be taken advantage of or applied but gradu-

ally for the great masses, we can but hope and work for a larger oversight by the State of affairs of these dependent classes, and the punishment of the men who ill use them.

The Negroes of Virginia are to be congratulated upon the weeding out by law of a number of so-called insurance companies operated by our people, which were faultily organized and dishonestly or ignorantly managed, with the usual results. Membership was obtained by false appeals to race pride; funds were collected and not invested or reserved to pay claims when they matured, but were used to-day without thought or care for to-morrow's demands. One of these concerns operating on the fraternal plan with headquarters in your capital city, opened in the city of Baltimore a branch office a few years ago, and it did a flourishing business, selling some so-called stock, for which it had no legal authority, issuing policies of every description, most of them tempting in the rewards offered, and all because the people were anxious to support a concern run by our men and giving employment to our youths. What was the people's reward? How was their loyalty repaid? In less than two years the local office had paid all the expenses entailed by the society in its opening, had paid all its own claims for help, sick, and death benefits, had paid part of the salaries and traveling expenses of the chief officers, and had sent to Richmond in cash nearly \$2,000, not one cent of which could be located when a call was made for it, and at the seat of the society's government it had not a member. None of the officers or clerks who assisted in the distribution of this money, for that is apparently all that was done with it, owed allegiance to the society, or had any interest in it except to collect their salaries. It is needless to say that the organization is defunct, that the policy holders were defrauded, and that the officers are to be congratulated that their careers were not terminated in the penitentiary.

There are in existence other societies of the same general order and tending toward the same end. On the advertising pages of a certain magazine for June, published by a so-called

poet, is the most original article that the journal has ever contained, and it is worth a wide reading. It is a call to investors to take up the \$25,000 worth of stock which he has consented to let the dear public have, upon which he modestly promises that there will be paid every four months dividends at the rate of twenty-one and a half per cent per annum. To facilitate the sale, and permit everybody to have a chance to be a partner in his great concern, he has divided this allotment of stock to the public in shares of one dollar each, and, as a further inducement, he will accept partial payments. The whole thing is an evidence of phenomenal gall or phenomenal ignorance. No organization, no incorporation, no president or board of directors, no responsible head, no bonds, no anything but one man overcharged with egotism, or worse, undertaking to palm off a gold brick on a loyal but thoughtless people who deserve better of him. Some of this stock will be sold, some honestly ignorant people, having a desire to help their struggling race, will buy it, only to regret it later, and then shut up their scanty funds forever after, even from honorable and honest investment. This is only one of a number of such cases where our own people take advantage of the circumstances surrounding the great majority of those who are ill prepared to protect themselves.

In order that we may be fair and impartial in our conclusions, we must report the fact that the infringement of contracts to which our people may be a party do not emanate always from the whites, but that we too take advantage of technicalities, to use no harsher term, to get out of our agreements, or to take undue and unjust advantage of them. This is well put in the words of one of our correspondents, and we take pleasure in using his exact words :

“On the whole, as respects the relative disposition to disregard an obligation, my experience is that the colored people of this city are certainly as unfaithful to the whites as the whites are to them. It is common for our people to engage their services to a white person and possibly enter upon their

duties, then excuse themselves upon some pretext and be seen no more. This reprehensible practice is largely responsible for the white people's lack of confidence in us."

Our investigators are practically a unit on the question of infringement of contracts involving land: that there is little complaint to be made on the score of color, that whatever of complaint there may be grows out of our ignorance of the ordinary principles and procedure of commercial and real estate law, and the carelessness of our people in failing to consider carefully their prospects of paying off the obligations they assume. The same applies to personalty. In a closer investigation than we were able to make last year of the loan feature and the installment business, we find that no difference of any moment can be discovered between the treatment of whites and blacks, except as it is sometimes brought about by the disposition of the whites and the indisposition of the blacks to evade when the pinch of the extortion begins to hurt.

We do not wish it to be understood that there is no attempt anywhere at overreaching the blacks solely on the ground of color, because there is, and notably so in the rental and sale of good property in many of the cities and towns of the country, and even in rural districts. The agents or owners will sell or rent the better pieces of property, but if prospective purchasers or tenants are not more than careful, they will pay much more than the owners would exact or expect from whites.

There is some diversity of opinion as to our knowledge of our fundamental rights, and of our regard for them, where there is or ought to be ample knowledge of them. It is claimed by some that the Negro's knowledge of them is hazy and imperfect, by others that it is full and complete, but that from motives of policy or expediency, he is not at present insistent upon maintaining his right to their free exercise. Facts are existent to support both of these opinions, but we are led to believe that they lead overwhelmingly to the con-



clusion that his knowledge of this most important subject is entirely too limited, and that his ignorance in this direction is responsible for many of the ills affecting him. His failure to know what they are, oftentimes leads to the belief that they are not valued, and that depriving him of their benefit is doing him no harm.

In his conception of society and of his duty toward it, there opens up before us a fruitful source of inquiry, often to the thoughtful the occasion of much regret. On this subject one of the gentlemen who so kindly assisted us this year in the work of the committee, puts his conclusion in these words :

“So far as the masses of Negroes here are concerned, I fear there is nothing that can be properly called a ‘social conscience.’ Here again ignorance and not meanness and depravity is to be blamed ; the average man knows little about the origin, purpose, advantages, and sanctity of society. He is apt to live for himself or at most, for his lodge, his church, his race, or his party, with no concern for the state as a whole. Frequently one is forced to conclude that the average Negro thinks of the elective franchise solely as a weapon with which to win victories, rather than as a means by which to express an intelligent and honest conviction ; that the purpose of the state is to furnish so many jobs for certain faithful ones ; that the law’s chief claim to respect is the physical force behind it. Certain I am that there is much room for improvement here in the creation of a public opinion among the Negroes in the interest of law enforcement, of public enterprises, of civic pride as regards sanitation, the care and beauty of personal and public property, the fostering of public morals, of public charities and corrections, the dissemination of intelligence, and whatever tends to elevate a community.”

We quite agree with the conclusions reached in the words just read, because facts observable generally lead irresistibly to them. Though improvement is noted, there is entirely too much ignorance on such an important matter, and the



ignorance is not confined to the illiterate among us, but it may be found among those who have enjoyed the benefit of training in our schools and colleges.

We are not able to report that our recommendations of last year regarding the organization of legal aid societies have been carried out in any instance, but it is a recommendation which we do not hesitate to repeat in the hope that another year may see some fruition thereof. The utility of such organizations among other peoples in the great centers of population has been proved again and again, and what they have been enabled to do for the poor, forsaken, and distressed among them, can be done for those among us similarly circumstanced.

We take pleasure in saying that in the city of Baltimore there have sprung into existence recently two organizations, the Suffrage League and the Sociological Society, the former to fight disfranchisement and class legislation, and the latter to study conditions of development and growth, and institute reforms where needed. These organizations give great promise of future helpfulness in the solution of the vexed problems confronting us at this day. Both of them are in sympathy with the Hampton Conference, and are willing at all times to coöperate with it in any way that their services can be utilized. The Suffrage League is at present engaged in the arduous task of preparing our people for a united onslaught on the suffrage amendment to be submitted to the voters of the State in November. The league has not alone the work of convincing some white people of the injustice of the scheme, but it must go deeper and convince a great many of our own people that the right to the ballot is worth contending for, and that in a free country where democratic principles ought to prevail but do not, universal suffrage is a prime requisite. In the matter of the Separate Car Law, the league through its attorneys has scored two victories, one on the criminal and the other on the civil side of the law, both having important bearing on the subject. We believe in intelligent protest against

wrongs, in sensible contention for denied rights, and if it does no more than inculcate this spirit abroad among the quarter-million of our people in Maryland, it will justify its organization. The other organization mentioned has planned and partly executed work showing our material, moral, and spiritual condition which must when known change some of our own notions and those of our enemies regarding us.

In Virginia we are pleased to note an increasing interest in the question of suffrage restriction, as evidenced in the large number of appeals that have been taken from registrars of voters to the circuit court. Our case is never hopeless as long as we ourselves will justly and intelligently contend for every public right which the institutions of the country guarantee, but which designing men seek in many ways to deny or withhold. We are pleased to report that there appears to be evident a healthier interest taken by the Negro in public affairs, an interest which makes him look at public matters as any other man does, and not from the contracted racial view which has characterized him since the dawn of his freedom. In thus widening his breadth of view of taxation, schools, good roads, hospitals, and other such matters underlying our civilization, he is making good friends where formerly he had enemies, and rightly so, because they had begun to think that he could look at these matters only as they affected his personal and private interests.

The increasing attention paid by the insurance departments of the Southern States to the industrial insurance and fraternal societies doing business in them, is a happy event for our people. Many of these associations have grown rich and powerful at the expense of a large membership composed almost wholly of Negroes. In the accumulation of their large reserve funds, they have not hesitated to take advantage of any technicality in their favor. Other similar associations have sprung up here and there with scant ability to meet any obligations assumed or imposed. The stricter supervision of them by the insurance department has served to make the

former less unscrupulous in dealing with their policy holders, and the latter have been forced to suspend business. We are also pleased to report what seems to be a fact that there is less crime among our people, and that the statisticians who have done us much harm in their publications along this line have at last begun to distinguish between crimes *mala in se* and those *mala prohibita*. Many of the so-called crimes committed by us belong to the class which are crimes simply because the statutes make them so, and not because they involve any moral turpitude or depravity.

We regard it and so report that the civic status of the people whose affairs come to the knowledge of the members of this Conference is in a healthy condition, that we have reason to be hopeful of still better times ahead. Disposed as our people seem to be to look less on the dark things of the past, and more at the duties and responsibilities of to-day, with a fixed determination to perform them faithfully and well, there is all the reason for the hope that we indulge in.

## CHAPTER V—RELIGION AND MORALS

### Sunday Schools in Virginia

T. C. WALKER, Gloucester, Va.

The Negro church and Sunday school came into existence within the last forty years, for at the close of the war there were very few organized churches or Sunday schools among us. We were without spiritual form or shape. To this state came consecrated men and women from the North and began some of the first Negro Sunday schools in Virginia, out of which grew many organized churches. There were few organized churches in the State before that time, but since 1868 there has been a general increase in churches in Virginia. The Negroes are naturally a religious people, and what they lacked in that day, as they lack now, was an institution that would show them how to serve God intelligently. The Sunday school is that great agency, and we must do all we can to make it more useful and effective.

The religious growth among the Negroes in Virginia during the last forty years has been wonderful. The Sunday schools have been largely instrumental in bringing to pass the result. The Negro, like the dominant race, has distributed its communicants among nine or ten religious sects or denominations. The Baptist is the predominating sect in this State, and for reasons too worthless to mention here, this great denomination has divided in the State. The division has gone into the churches and Sunday schools, yet there is little or no decrease in the number of communicants or Sunday school attendants. The Co-operative Baptist and the Independent Baptist in the main are working to the same end. While they differ as to methods of work, they agree in creed and the essentials of Christianity. Perhaps not so much has been lost by the division after all. This great denomination has its Sunday schools in every county, city, town, village, and hamlet

in this State. The Sunday school missionaries go up and down the State planting and training as best they may Sunday schools and churches. The great drawback not only to the Baptists, but to all other denominations is the want of efficient teachers and well-trained officers. To meet this end the American Baptist Publication Society, in conjunction with state bodies, maintains one or two missionaries who hold institutes and Bible Conferences and organize conventions in order to bring the Bible to the great masses.

In almost every county, city, and town you will find a Sunday school convention or a union which meets monthly or quarterly. These conventions bring the masses together where the best methods of doing Sunday school and church work are discussed. Some of these unions make a specialty of training teachers. Not so much creed as religious principles are taught in these conventions. Great stress at these meetings is laid upon education, temperance, the home life, the relation of parent to child, the relation of church to Sunday school, and kindred subjects.

There is an army of what we call local missionaries whose business it is not only to educate the masses upon the subject of Christian giving, but to keep before the people the subjects already named, and to plan with the pastors and other Christian leaders methods by which the young may be led to Christ. Effort is made to have the services appeal to reason rather than to emotion and where success in this particular has been reached, orderly services have resulted.

No Christian agency has done so much for the uplift of the colored people as the Sunday school. In the beginning it served as the public school, the high school, the college and the theological seminary. Some of our best men in public life and ministers obtained in the Sunday schools a knowledge of the alphabet as well as a knowledge of the word of God. In many places the Sunday school acted as pioneer in blazing a way for the establishment of the church and public school. The services of the Sunday school are ordinarily held in the



auditorium of the church. This is not the best thing to do, but is perhaps the only thing possible at present. This Conference, along with the religious organizations, should begin to think of better quarters for the Sunday schools, if their efficiency is to be increased. There must be classrooms with maps, charts, and other apparatus necessary for good teaching. It is essential to have just as good teaching in a Sunday school as in any other school. No public school teacher would attempt to teach a class in a room in which other classes were being taught at the same time, and yet the same teacher is compelled to attempt to teach in Sunday school in a room where a dozen teachers are trying to make themselves heard. Go to a church where ten classes are reciting with the same number of teachers, all talking at the same time, each one trying seemingly to out talk the other. The great aim of teaching is lost in confusion. To my mind, the remedies for this evil are separate classrooms and a more advanced method of imparting knowledge. Let the teachers themselves be taught. The public school authorities have found it necessary to conduct summer institutes for their teachers. We should arrange for a summer school for Sunday school teachers at some central point. This course may only be a week or ten days. There should be held in each city and county one or two institutes each year.

About one-third of the schools in the State may be designated mission schools. These schools exist in localities which are remote from the churches. In these schools the old and young meet together, hold prayer meetings, and, whenever possible, have sermons preached to them. In this way much good is done in saving souls for Christ.

When Sunday schools were first started in Virginia there were no such libraries in them as there are to-day; although to-day they are far from being what they should be. Many of the large schools have very good libraries whose volumes do not simply fill shelves but circulate among the people giving pleasure and knowledge. The first libraries consisted of sec-



ond-hand books of all kinds and were not selected with reference to their adaptability to Sunday school use. But all kinds of papers were sent by friends in the North who desired to have our hearts and minds trained along Christian and moral lines. The stories they contained were old to them but new to us. The same thing is going on to-day and is very helpful. I would urge our people to read more and especially such matter as is now being selected by some of the best people of both races. The useful volumes in these libraries number 114,486, about one-half of which are Bibles.

The eleven or twelve thousand Sunday school teachers in this State are by no means well prepared. Many have had little or no opportunity to be trained. Only about one-third of them may be considered trained, while the remainder have little more than zeal. They do their best and are to be praised, but upon you rests the responsibility of planning the way of giving them the requisite training.

The grading of the school is an important problem which each school solves for itself. The solution of this problem has been rendered easier by the excellent literature published by the denominational publishing houses, of which the Baptists have two, the Nashville Publication House and the American Baptist Publishing Society, which is one of the greatest Sunday school agencies of this country. These great publishing houses plan grades of study for the schools. The grades are as follows: card class, for those who cannot read well, primary, intermediate, advanced, and normal grades. There is a special course outlined for older people, who are usually taught by the pastor or some person well versed in the Scriptures.

As careful a study as could be made under the circumstances will show the following facts:

## SUNDAY SCHOOL ENROLLMENT

Baptist . . . . .	126,320 <sup>1</sup>
A. M. E. . . . .	5,608
A. M. E. Zion . . . . .	4,204
M. E. Zion . . . . .	4,616
Presbyterian . . . . .	4,520
Catholic . . . . .	1,600
Episcopal . . . . .	1,020
Christian S. S. . . . .	1,260

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149,148

The number of children enrolled in public schools is 122,482. This shows that 26,666 more are attending Sunday school. The number enrolled in Sunday school constitutes about one-third of the Sunday school population of the State. If we are to change the condition of things, special effort must be made to increase Sunday school attendance. From that large element of Sabbath breakers we naturally must get the criminal and vicious element of the race.

Your attention is also called to the small percentage of Negro youths enrolled in the public schools. There are 2,312 colored public school teachers in the State. The Baptists alone have enrolled as Sunday school teachers 9,164, while all the other denominations have 2,885, making a total of 12,049 Sunday school teachers in the State. The number of converts during the year cannot be accurately given, but each denomination had quite a number of additions.

I have selected two counties and two cities which may be used as a basis of comparison for the entire state, viz, Gloucester and Princess Anne, Norfolk and Richmond. In Gloucester there are 2,589 Negro children of school age. Of this number 1,135, or 42 per cent, are enrolled in the public schools. There are 2,968 children in Gloucester between the

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<sup>1</sup> Of this number 86,000 are between five and fourteen, 26,000 between the age of fourteen and twenty-one, and the rest are adults.

ages of two and eighteen. Of this number 1,497, or 50 per cent, are enrolled in the Sunday school. This shows a difference in attendance, in favor of the Sunday school of 362, or 8 per cent. There are 27 colored public school teachers and 77 Sunday school teachers in Gloucester. In Princess Anne there are 2,464 Negro children of school age. Of that number only 853, or 34 per cent, are enrolled. The number of children enrolled in Sunday school, including Baptist and Methodist, is 1,322, or 53 per cent. In Norfolk there are 4,955 Negro children of school age. Of this number 1,306, or 26 per cent, are attending public schools and 3,000, or about 31 per cent, are attending Sunday school, out of an entire Sunday school population of 10,057.

In Richmond there are 16,023. Of this number, 5,629 are enrolled in Sunday school. This number includes all denominations. There is no reason why all of them should not be enrolled. The home department is intended to bring the Sunday school and the home in a closer union, so that there can be coöperation between home and school in the suppression of all vices incidental to young lives.

The Negro voting population of the City of Norfolk is 5,964. During the year beginning October, 1902, and ending October, 1903, there were 48 penitentiary convicts from that city. The Negro voting population of the first district, which is composed of 13 counties and the City of Fredericksburg, is to 15,726. During the year October, 1902, to October, 1903, there were 10 convicts for this district. The entire Negro population of Richmond is 32,231. That of the first district 70,428. The number of convicts from Richmond is 27, or just about two and a half times as many as from the entire first district, which has more than twice the population of Richmond.

To express this in an intelligible form, the Negro population of Norfolk supplied eight criminals to every 1,000 voters while in the rural section of the first district of Virginia, there was less than one criminal to every 1,000. This shows the great need of Sunday school work in our large cities. The

criminal rates of these two sections on the basis of 100,000 are 84 for Richmond and 14 for the first district or six to one against the city.

These comparisons emphasize the necessity of a persistent and systematic application of uplifting influences, and I close with the following recommendations: (1) that we push our social settlement work with all that that means, including house to house visitation ;(2)that special effort be made to organize the cradle roll, home, and normal departments, and (3) that each one of us strive in every possible way to suppress all forms of vice and support all good influences.

## CHAPTER VII—ECONOMIC PROBLEMS

### Savings and Loan

W. P. BURRELL, Grand Secretary of the True Reformers

From long years of slavery and servitude the Negro grew to be improvident and had no desire to save a dollar for the rainy day, because for him there would be no rainy day. He was a slave, a part of the goods and chattels of his master, whose duty it was to provide for his every want. Notwithstanding this very patent fact as just stated, there were many instances of thrift shown by slaves who managed to save money earned by odd jobs, with which they supplied themselves with many necessaries of life and were often enabled to purchase their freedom. They knew nothing of banks. Even if they had known them, as slaves they would have had no standing as depositors, so they resorted to all kinds of hiding places, from old stockings to holes in the ground. Here they deposited their treasure until such time as it might be needed.

After emancipation when the Freedmans' Savings Bank was organized, millions found their way from hidden receptacles to its vault, and the Negro for the first time felt the pride and responsibility of a bank depositor. His faith in the backing that the Government seemed to give to the enterprise gave him confidence and hundreds of thousands of black men, women, and children looked proudly forward to the time when, like their masters of bygone days, they might live in ease and comfort on the interest of their savings. But this newborn comfort was destined to be taken away and the Negro's faith in savings institutions destroyed almost entirely. Hardly had he learned the meaning of a bank account before the great and awful failure of that institution took place and with it disappeared his savings. This was a great blow and a terrible setback to Negro enterprise; in his ignorance the colored man looked upon all savings institutions as traps for the tak-

ing of his earnings, and so he went back to his old methods of saving or decided that it was not worth while to try to save at all. Their earnings were sometimes deposited by the more scrupulous employers in the names of the colored people who owned them, but in too many instances they were held without any form of account and in the event of the death of the employer the poor Negro had no money, or if the Negro died his relatives received nothing. Still in numbers of other cases the Negroes themselves opened accounts in banks, for which they received and kept their own books. In this way millions of dollars were saved.

It was not until April, 1889, that the first regularly incorporated Negro bank threw open its doors to the public in the United States. The Savings Bank of the Grand Fountain, was chartered by the legislature of Virginia in March, 1888, though it did not begin business until a year later. The idea of a bank to be conducted by Negroes was such a novel one that many members of Virginia Legislature voted for the charter for this bank out of fun, never expecting to see a real Negro savings bank in operation in Virginia. It might be interesting to know that this bank, founded by Wm. W. Browne, had its origin in a lynching which occurred in Charlotte County at a point called Drakes Branch. A branch of the organization of True Reformers had been founded at Mossingford and the fees of the members amounting to nearly \$100 had been deposited in the safe of a white man, who had thus an opportunity to see that the Negroes of the county had some money and that they were organizing for some purpose. He decided that this was an unwise thing and so determined to break up the organization. This fact was reported to Wm. W. Browne and by a personal visit to the place he succeeded in saving the organization and at the same time had his attention called very fortunately to the need of a colored bank where the colored people could carry on their own business and not have it exposed to unscrupulous whites. The idea was advanced by a countryman named W. H. Grant, and



immediately adopted by Mr. Browne and thus it came to pass that because of an unpleasant race feeling in Charlotte County, Va, the oldest incorporated Negro bank came into existence and from this bank there have really sprung more than twenty others. We have been unable to secure reliable information with regard to any but the Virginia banks, and for the purpose of this investigation it has been thought wise not to attempt to cover too much territory.

In Virginia there are five regularly incorporated banks. In Richmond there are the Savings Bank of the Great Fountain, the Nickle Savings Bank, The Mechanics Savings Bank, the St. Luke's Penny Savings Bank; at Hampton, Va, we have the Galilean Fishermen's Bank. All these banks are Negro banks in every sense of the word, for the stockholders are all colored, the depositors are colored, the officers are colored, and those who use the funds are colored. These banks are greater evidences of progress amongst the Negroes of Virginia than almost anything else in the business line that could be done. It is a very remarkable fact that three of these banks have been started since the passage of the suffrage laws of the State requiring Negro voters to be property holders, to be well educated, or to be war veterans. In this time they have steadily grown in size of deposits and importance of the business transacted.

The founding of many banks by the Negroes of the country indicate in no mistakable manner, notwithstanding all seeming indications to the contrary, that the Negroes are experiencing an era of prosperity. The indications are that we are no longer mere consumers, but we are producers as well. These banks serve the community in which they are located as no other agency could by "receiving deposits of money, and massing in sums sufficient for extensive enterprises the smaller savings of individuals, and thus keeping fully and constantly employed a large portion of the capital of the community which but for their agency would be unproductive. They enable large and numerous money transactions to be

carried on without the intervention of coin or notes at all, thus obviating trouble, risk, and expense. Through the clearing house system the various obligations of different banks in the same city may be balanced off without the necessary exchange of cash." This is shown very forcibly in the operations of the clearing house of New York where in transferring hundreds of millions of dollars of accounts between the various banks daily not four per cent of the business is done in actual cash. The colored banks of Virginia are not directly connected with any clearing house system, but they each and all "clear" through some member of the clearing house, for which privilege a small annual tax is now paid. They receive all the benefits of the system without incurring the heavy expense of membership. In the infancy of the colored banks they experienced much trouble because other banks located in the same city refused to receive their checks for deposit and collection because they were not members of the clearing house. This made colored business men unwilling to open accounts in these banks because the checks could not be handled without trouble and much inconvenience. It will no doubt be interesting to learn that this boycotting of the checks of colored banks in Richmond was broken up by the white merchants, many of whom threatened to withdraw their own deposits from white banks unless they made some arrangements by which the checks of their colored customers drawn on the colored banks could be cashed. This led to the voluntary offer on the part of the leading national banks to act as clearing house agents, not so much to help the colored man as to facilitate the business of large white depositors.

As the banking business is rapidly increasing among the colored people, and as we find that there is much to be learned on the subject we shall call attention to a few very important points. The first point is the relation between customer and banker. "In specific relation to his customer, the banker occupies the position of debtor to creditor, holding money which the customer may demand at any time in whole or in part by

means of a check, payable at sight on presentation during banking hours. For the refusal to cash a check from the erroneous supposition that he has no funds of his customers in his hands or for misleading statements representing the position in which the bank stands, the banker is legally responsible. Moreover, the law regards him as bound to know his customer's signature, and the loss falls upon him in the event of his cashing a forged check. Deposits are received on demand, subject to withdrawal without notice, or on time, subject to withdrawal only after notice to bank. It is important that customers understand fully the rules of the bank governing deposits and withdrawal, when the first deposit is made, as this will prevent what often turns out to be embarrassing, both to customer and banker, a misunderstanding of rules. The signature of a customer is of vital importance and where a customer signs his name in different ways at various times the bank can hardly be able to swear by his signature and often checks bearing the proper signature have been refused payment because the signature on file in the bank and that on the check were radically different. A uniform signature should be adopted, about which there can be no doubt. Trouble is given to banks by checks that are written before deposits are made, and checks that are written for more money than there is in bank to the credit of the customer.

The Capital City Savings Bank of Washington, was a private banking establishment organized voluntarily without the trouble or expense of a regular incorporation. The history of its failure is fresh in our minds and calls attention forcibly to the great responsibility carried by the directors of a bank. The affairs of every bank should be kept in such shape as to be capable of investigation at any moment, and certainly every director should seek to know all of the details of the system. Investments should be of a gilt-edged character and should be carefully investigated by competent persons. In nearly every bank the directors are divided into committees for various purposes, the most important one being the one known in some

banks as the Finance Committee and in others as the Loan Committee. This committee meets daily at some stated hour and passes upon all paper offered for discount and upon all security offered. Where this plan has been honestly followed there has been very little investment in wildcat securities. The example of the Freedmans Saving Bank should be ever before the colored banker. This was the first bank in which the Negro put his money in any great amount and it was, as already noted, the first bank to fail with his money on deposit. An eminent authority gives the following :

“The Freedmans Bank was a savings bank chartered by Congress in the District of Columbia in 1865, at special instance of Charles Sumner and Charles Buckalew, as a means of encouraging thrift among the newly emancipated Negroes. It was, in fact, intended as a part of the Freedman’s Bureau work, and had among its incorporators Gen. Howard, Chief Commissioner, and a host of most eminent, upright, public men and philanthropists, and its investments were restricted to Government securities. It started branches in some thirty Southern cities with doubtful legality, but, covered by the elastic aegis of the Bureau’s power and everyone’s good will, the South’s most of all, did a large business. But the incorporators appointed successors much less disinterested ; the restriction in investment was removed in 1870 ostensibly to benefit depositors by a higher rate of interest, against the protest of Simon Cameron, in the Senate ; the securities were rapidly replaced by wildcat stocks, all speculative and mostly worthless, and by mortgages on valueless property ; and in 1874 the bank was pronounced insolvent, with practically no assets. The blow to incipient Negro thrift was very great, and the scandal discredited the entire work of which the bank was an outcome and was one cause of the political overthrow in 1874.”

Robert Thorne in his *Fugitive Facts* says: “During the existence of the bank, nine years, it had handled no less than 56 million dollars of deposits, the Negroes being led to

believe that the safety of the institution was guaranteed by the Government, which was untrue. \* \* \* The institution was managed by a number of trustees of unsavory financial reputation, and as a consequence, at the expiration of nine years it suspended payment. At the investigation, which was made by a committee appointed by Congress, a most scandalous condition of affairs was discovered. The regulations of the charter had been completely ignored and the funds had been dissipated by loans made upon inadequate security. \* \* \* Unimproved real estate, unsalable stocks, and personal notes were among the assets of the bank. Deficits and embezzlements at the branch banks also produced many losses. The unsecured debts owed to depositors amounted to \$2,900,000, and the assets yielded about \$1,700,000. For some years three bank commissioners were employed at a salary of three thousand dollars each to wind up the affairs of the institution. After \$470,000 had been expended in this winding up process the affairs of the bank were all turned over to the Comptroller of the Currency. Dividends have been paid at various times but many small depositors, through ignorance and despair, forfeited their dividends by not calling for them; in all 77,000 dividends amounting to \$112,000 were thus forfeited."

The Freedmans Bank was never a Negro bank except in name, and its failure in no way reflected upon the Negroes' ability to manage financial affairs. It served as a great setback to the Negroes' financial energy and for that reason, if for no other, it should be kept in mind. The bank savings of the Negroes of Virginia amount to many millions of dollars, most of which are in white banks. The question of savings and that of loans are inseparably connected, for if no one saved there would be nothing to loan. The loan department of every bank is of great importance and it is through that source that the losses or profits must come. Wise investments bring profit, wildcat investments bring loss. But for the ability to borrow money when needed no business enterprise in this



world could succeed and governments would fail.

That the Negro is a borrower shows that he is in business as other people are. Building and Loan Associations are societies established for the purpose of enabling persons of moderate means to become the owners of homes by a succession of small payments. The first of these associations was established at Birmingham, England, in 1781. In 1836 they had become so numerous and important that a Building Society Act (now superseded by that of 1874) was passed. The first American society seems to have been organized at Frankfort (now a part of Philadelphia) in 1831. The system has flourished mostly in Pennsylvania, but is widely popular as will be seen from the following table reported to the U. S. League of Building and Loan Associations at their annual meeting in Indianapolis in July, 1900; Pennsylvania, 1174; Ohio, 773; Illinois, 599; New Jersey, 335; New York, 299; Indiana, 424; Massachusetts, 125; California, 151; Missouri, 191; Michigan, 72; Iowa, 79; Connecticut, 15; Wisconsin, 52; Kansas, 46; Nebraska, 60; Maine, 32; Tennessee, 26; Minnesota, 46; New Hampshire, 17; North Dakota, 7; other states, 962, total 5,485. These societies represented a total membership of 1,512,685.

“The capital of a building association is provided by the issue of shares ordinarily worth \$200 each. These are not sold outright, but are paid for in installments at the rate of one dollar a month. If there was no such thing as interest it would of course take two hundred months, or nearly seventeen years, to pay for a share; but the money thus paid in is loaned out and the subscribers are credited with the interest, so that the time is much shortened. If the money is so invested as to earn six per cent above expenses, the shares will mature in 126 months or about ten and one-half years, that is, 126 monthly payments of one dollar each will credit the holder at the end of that time with two hundred dollars in the treasury of the society. But how is this money invested? It is loaned to members in sums not exceeding the maturity value

of their shares, to assist them in owning homes. If a man is making payments on one share he is entitled to become a borrower to the extent of two hundred dollars; if he is making payment on five shares he may borrow one thousand dollars, and so on, provided of course, that he can show that the money is to be safely invested. Only it will generally happen in the early stages of a society's life that there are more men who want to borrow than there are sums available. In this case, who shall have the preference? Sometimes this is decided by order of subscription to the shares; sometimes by lot; but in most societies the loan is awarded to the man who will bid the highest premium for the privilege of having it, and these premiums form an important part of the societies' profit. Sometimes this premium is paid in the form of a gross sum deducted from the principal of the loan; more commonly it takes the form of a small monthly payment in addition to the interest itself. Thus a man who has subscribed to five shares and secured a loan of one thousand dollars at a premium of 40 cents a share per month would have to pay each month as follows:

Subscription to five shares	-	-	\$ 5.00
One month's int. on \$1,000 at 6 per cent			5.00
Premium on loan of \$1,000, 5 shares	-		2.00
			<hr/>
Total	-	-	\$12.00

This sum of twelve dollars per month he will continue to pay until his share is matured, that is, until they will be worth \$200 each. At that time, probably some twelve and a half years from date of original organization, he will earn full paid shares of \$200 each which would stand to his credit on the books of the association and which would without further transaction cancel the principal of his debt. At this time those who have been subscribers and not borrowers, would find that they had credits without corresponding debts, and the treasurer of the association would pay them in full from

the funds which the financial operations just described would have enabled him to accumulate. When this was done the affairs of the association would be said to be wound up."

The same authority speaking of the value of the building association says, "Another claim urged in behalf of these associations is that they stimulate the habit of saving by making it compulsory. It is said that a man will save more when he is compelled to put it in a building society than when he has simply the option of putting it in a savings bank. This is doubtless true, but the gain is doubtless attended with certain serious losses. In case of sickness this compulsory saving instead of being a help to a man may be the worst possible burden. If he has been attracted into paying a high premium he may find that this burden becomes enormously heavy, and unless the administration of the society is unusually intelligent the danger from this source is very great indeed. If a man's earnings and expenses are perfectly regular, savings furnish the best possible check against extravagances; but if he is brought face to face with unexpectedly increased expenses and unexpectedly diminished earnings it adds to a load which is heavy enough at best. A more unmixed gain to the community as well as to the members lies in the fact that these societies enable workingmen to become owners of real estate sooner than by any other means which has yet been devised. The magic of property will enable him to work harder and feel the load less, even when he is paying an unduly high premium; he is paying it under conditions which make him feel its burdens least and his benefits most. And besides the gain to the individual house-owners and their families, there is a tremendous gain to the community in having the ownership of real estate widely distributed. It puts every owner more completely on the side of law and order than he ever was before. He feels himself an integral part of the state more fully, and is the more ready to take the full share of responsibilities as a citizen. The association also has a strong educational effect on its members in teaching them

practical lessons concerning the conduct of business. They learn to provide for a future debt by a constant investment of their savings in an attractive form. They find out about the handling of money, about interest and the laws of government, about the relation between values in the present and future, and a thousand other things which lay the foundation for business success. They learn to buy and build with better judgment than their unaided knowledge would have let them.

More than half the property improved by the colored people of Virginia has been done so through the agency of building and loan associations. More than nine-tenths of these associations have been carried on by white persons. These associations have not in the main answered in full to the description given above. They have been more in the nature of stock companies. A large number of people carrying shares in these associations have, after the first five years, secured straight loans from other sources and paid off their obligations. In most cases this could be done by the payment of from five to six per cent on the original loan ; that is, if a man had subscribed for six shares of stock and had had advanced to him for building purposes twelve hundred dollars, he would pay the remaining portion of the principal plus five per cent on the original loan. There have been several building and loan associations started by colored people, but the most successful one of these is located at Hampton, Va, known as the Hampton Building and Loan Association. The guiding star in this association is Mr. Harris Barrett, who will no doubt tell us of the plans which have led to its singular success.

Again referring to the colored banks, their success has been largely due to the fact that they have had behind them organizations handling large sums of money. The Savings Bank of the Grand Fountain has ever since its organization been the depository for the funds of all departments of the Grand Fountain. The Nickel Savings Bank is a depository of the funds of the People's Insurance Company, of which Rev. Evans Payne was the founder. The Mechanics Savings

Bank, of which Mr. John Mitchell was the founder, though a distinct organization, is popularly known as the Pythians' Savings Bank. The St. Luke's Penny Savings Bank, of which Mrs. Maggie Walker was the founder, is the depository for the funds of the various organizations connected with the St. Lukes. The Galilean Fishermen's Savings Bank of Hampton, Va, is the depository of the funds of the Fishermen's organization. These banks are all separate and distinct corporations, governed independently of the depositing organizations, but the influence of these great societies has brought thousands of depositors to their support. In connection with their business they each and all use home savings banks in which their depositors place their small savings from time to time. These little banks are made of steel and can be opened only when presented to the bank from which obtained. A deposit of one dollar is made on application and whenever the holder sees fit the bank is brought to the cashier and by him opened ; the deposits found therein are counted and entered on the deposit book of the depositor, and the little bank is again ready for business. By this means thousands of respectable accounts have been opened, made up from such sums as would otherwise have been spent. The habit of saving thus being formed is easily kept up, and some persons who started accounts because of the convenience of these little banks now have hundreds of dollars on deposit. I know of one man who keeps on his desk one of these little banks and all of the money he has spent for cigars and tobacco is dropped into it. I know of several business men who use these little banks, as well as thousands of other men, women, and children who use them.

In 1861 a system of Postoffice Savings Banks was established in England. A certain number of postoffices were designated to receive deposits at which sums of not less than one shilling would be received for transmission to the central office in London ; the money so received was invested in the public funds and on all sums of one pound or multiples there-



of interest is allowed at the rate of two and one-half per cent per annum. The government is responsible for the repayment of all money received, thus securing the depositors perfect security. Any person may have a deposit account, but the total deposits of each year (ending June 30th) in such account must not exceed one thousand dollars, and the maximum balance exclusive of interest at the credit of any account is limited to three thousand dollars. Deposits may be made by married women and deposits so made or made by women who shall afterwards marry will be repaid to them. Provision is also made for deposits by children under ten years of age. Each depositor's account is kept in the office of the Postmaster General, and in addition to the passbook given by each postmaster, a receipt is forwarded to each depositor by the Postmaster General. There are other details connected with this system which would be found interesting, but space will not permit us to introduce them here. If some such system could be worked out by some of our people, it would be found highly beneficial.

Large numbers of our poor people because of various circumstances are compelled to secure small loans, sometimes as small as five dollars and rarely over twenty-five dollars. The various cities of Virginia are filled with men who style themselves "Private Bankers." Their models of operation vary. I know of one man who needed forty dollars; he made application to one of these bankers, and in order to secure the forty dollars, was required to subscribe to four shares of stock at a cost of eight dollars, make a deposit of four dollars for brokerage and other charges, give a note secured by a bill of sale on his furniture worth \$150. This note was given for six months, carrying with it the legal rate of interest (6 per cent) which was all the banker charged for the loan. The borrower received \$28 in cash. A case was aired in the police courts of Richmond in which it was shown that a poor woman, inside of twelve months had paid more than twice the principal of her debt, and then the banker wanted to take her furniture which

was security, because she had not paid the principal. It is not the poor and ignorant man who alone suffers from these excessive charges, but school teachers and government employees, who make a practice of spending more than their wages, have also been fleeced by these men. I know of a nine hundred dollar clerk who borrowed twenty dollars for sixty days and received only \$16. At the end of sixty days he was not prepared to pay in full, so he paid \$4 and had his loan continued. He paid \$20 in twelve months on a loan of \$20 and still owed the principal. This is a state of affairs that the Conference should endeavor to remedy. We may possibly find a way to relieve the poor borrower as well as the government clerk. I fear that both are forced to borrow oftentimes because they do not live within their means. An attempt has been made in Richmond, by excessive taxation, to force many of these private bankers out of business. The report comes to your committee that the practice of exorbitant charges is not confined to the cities of Virginia, but is national.

As noted in our last report, we again call attention to the fact that insurance companies are savings institutions because the premiums paid by the members are saved by the company for future use. The whole world has been startled by the disclosures brought about by the investigation of the famous Equitable Society, and the question is now being asked by everybody if all members of insurance companies have not been paying higher premiums than they ought. But for the excessive charges made by the Equitable Society, the millions of surplus would not now be on hand to be squandered. A suggestion was made last year that the various colored insurance companies get together and compile their experience in order to form a mortality table that would be useful in determining the proper premiums to be paid by colored people. Your committee has communicated by letter and in person, with the leading colored insurance men in North Carolina and Virginia, and we find that to compile this experience would be a very expensive undertaking and the results would be far

from satisfactory. The records of most of our companies have been very imperfectly kept, and it would be very hard to determine the ages of the members insured or any other general question. Interest in uniform methods has been aroused and we are pleased to note that the question of insurance is being closely studied by the colored managers. We have had conferences with some of the leading actuaries of the country, and the opinion is advanced that we do not need separate tables for Negroes, but what we need is that every Negro should be insured upon his own individual merits without regard to color. The lack of family history is a great bar to the securing of good insurance, and we venture to suggest that in all cases we make a study of our family history so as to be able at least to tell of what diseases our parents and grandparents died. In conclusion, we desire to commend our people for the great progress they have made along all economic lines, but venture to suggest that we be not satisfied with what we have already done, but that we press forward with the determination to prepare ourselves and to succeed in all the various avenues of life.

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### Migration of Colored Girls From Virginia

The weight of evidence indicates that the northward movement of colored young women from Virginia and the Carolinas is attended with many evils. A study of employment agencies in Richmond, Norfolk, and Lynchburg, proves that colored girls can be obtained from a number of them for any purpose however bad, provided that purpose is not stated outright. The agent makes no inquiry into the character or standing of the employer, even though that individual demands good looking girls of no particular ability, for employment in a clubhouse on the east side of New York City. Different employment agents in these three cities have been visited and

they have freely offered to supply girls who will sign a contract to work out their transportation, even when the employer has represented himself as the manager of a clubhouse, and stated further that girls need have no qualification other than good looks.

Their indifference was further shown by the fact that when the investigator, representing himself as an employer, suggested that the agent would possibly like to have some guarantee of the employer's honesty, they boldly replied that the only guarantee which they required was the payment of the agency fee.

This criminal indifference on the part of the agents is made certain by the testimony of the city officers of at least two of these cities. The mayor of one city stated that he is continually receiving complaints of the agents in his city. These complaints are not necessarily that girls have been sent to live in immoral houses, for the girls are too ignorant to find any relief from their wretched and horrible existence. The complaints to which this mayor referred were from employers stating that the agents had either sent them girls who had no fitness whatever for housework, or had failed to send any girls. This mayor was certain that officers of almost every city in Virginia would be glad to cooperate in an effort to regulate employment offices by a more stringent state law.

In another city the police officers were so disgusted with the practices of an agent, and with the inability of the law to stop these practices, that they urged a respectable colored man to form a mob and to whip the agent out of town. This agent's printed contract with the girls is so carefully worded that the ordinary city ordinance cannot possibly condemn him.

The officers of a leading transportation company admitted that they had known numerous cases of flagrant impositions upon these colored girls. The most important evidence is to be obtained from the people themselves. The inadequacy of the means of investigation make a satisfactory report of this

evidence impossible. A few cases will prove the existence and character of such traffic and the dangers confronting a colored girl who goes North without definite knowledge.

In the early spring of this year a young woman from a town in Virginia went to a Northern city with some of her friends who had been told of the wonderful opportunities for employment. Her father and mother are hardworking, honest old people who know nothing of the dangers attending employment and traveling in unknown cities. Imagine then their surprise and their horror when one day, after an absence of about three months, their daughter was helped out of a carriage by a white woman who had brought the girl South on a train, and now presented her to them a physical and mental wreck. The white woman immediately withdrew, leaving no word of comfort or explanation. From that day to the present time that girl has spent her waking hours sitting in a corner of her home with her hands over her face, an imbecile unable to give any account of herself to her poor, grief-stricken old father and mother.

About the same time as the above instance, another girl went to Philadelphia. She was to be met by a reliable man. The train was late and the man went out of the station on an errand, leaving word with a porter to care for the girl in case the train arrived. He returned in half an hour to find that another porter had taken the girl to a house of prostitution.

From another section of the State comes the account of a girl who went North on a promise of good wages for cooking, but finding that she was not fitted for the position, was compelled to white-wash cellars and fences that she might obtain money to return South.

From many sections of Virginia and the Carolinas reports are received of men who offer all sorts of inducements to girls who will go North. In some instances these field agents and these city employment agencies are carrying on a legitimate business, but the risks to the colored people are very great.



The Northern cities are open to criticism as places of employment for the average colored girl from rural districts, even when she goes up with friends or relatives. Such a girl is not sufficiently trained in domestic service to compete with the average Northern servant. She is not aware of the dangers of city life. The consequence of these two defects is that the girl soon becomes discouraged with efforts to make a decent living, and under the influence of evil companions she drifts into a life of shame.

Of the 225 girls in the New York Bedford Reformatory for women, 57 girls or 25 per cent of the total number are colored girls, and 34 of the 57 are from the South. This is a serious condition. The colored population of New York City and vicinity are supplying a number of criminals entirely out of proportion to their number in the city. No other race begins to equal the proportion of colored girls in that institution. According to the superintendent of this institution, these girls are not naturally vicious, and when they are placed on probation in good families they rarely return to their former manner of living. This should encourage the colored people to increased energy to protect their young women and to fit them for honorable employment.

Through the coöperation of the Hampton Negro Conference with the Inter municipal Committee on Household Research, a vigorous campaign is being carried on to warn the Southern people of the dangers attending careless migration to the North. They are informed of the criminal practices of employment agents' agencies. Religious conventions and many churches have been informed by able speakers, mass meetings of colored citizens have been called to consider the matter, and a strong sentiment is being created against reckless traveling to Northern cities.

This coöperation with Northern agencies has made it possible for the Conference to say to young women who are determined to go North that they will be met by respectable

agents at Philadelphia, Boston, or New York if they will communicate with the officers of any of the local conferences now formed in different parts of the State.

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Miss Kellor's paper on Exporting Colored Girls to the North has been unavoidably delayed and can not be published in the report of the Conference. It is hoped to print it in a forthcoming issue of the *Southern Workman*.

Chapter VIII on Land Problems must also be omitted.

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## The Hampton Conference

REV. A. A. GRAHAM, Phoebus, Va.

Addressing myself to the subject, "The Hampton Conference," I shall not have time to review its history or the achievements of the past, but will confine myself solely to its present character and especially to its aims for the future.

In general, it may be remarked that a gathering of such intelligence as usually comes to this Conference could hardly be had with reference to any race in any condition, without bringing forth some fruit for the benefit of that race; and especially would this be true of the Negro race and, therefore, the prime object of the Hampton Conference is to help the Negro to benefit himself with reference to his physical, financial, industrial, moral, and religious welfare, and, indeed, to call his attention to his responsibility for his own welfare in every phase of his life.

It is certainly true that no patient, so far as my knowledge is concerned, can be improved who does not have some idea of his own condition, and certainly that should be true when the disease is in the incipient stage; and so with any race, it cannot expect to make progress unless it has some knowledge of its own condition; the more accurate the knowledge of the disease, the more certain the success in making

the proper diagnosis of the patient's need. Some one has said "The proper study of mankind is man" and I can well paraphrase this assertion by saying "The proper study of the Negro is the Negro," and especially timely and appropriate is this inside study where there is so much trouble about the Negro on the outside.

While other people are engrossed in thoughts concerning the Negro's condition, there is so much danger that the Negro may become forgetful of the things which actually and vitally pertain to his character and his welfare, that I fear he will become bewildered and excited, and in the heat of the passion of trying conditions will forget to take a sober look at himself. Now the idea of the Hampton Conference is to enable the Negro to take a good square look at himself, and to view his condition calmly and soberly. Not that we should come together to emphasize the Negro's weak points to such an extent that he may become discouraged; not that we should speak in flattering terms about his good points, lest he be unduly elated, but it is simply desired to get a fair, honest view of his actual condition that he may derive consolation and encouragement from his successes, and that he may improve himself wherein he is deficient, and thus accomplish the great good we are able to accomplish if we only work in the right way. It would not be fair to expand the faults of the Negro that he might be ridiculed; nor yet to exaggerate his virtues that he might be lazy and self-complacent. There must necessarily be some fault-finding with him, but let the Negro not be discouraged; let him look to himself, see his exact resources, take an account of his assets, and then go to work in the right direction to cure those defects and to improve his condition.

And thus the object of the Hampton Negro Conference is not only to direct the attention of the Negro to himself, but to suggest remedies for such defects as he may discover with reference to himself. When he discusses and finds that

the mortality rate among Negroes is higher than that among the whites, it is not as important to discuss whether consumption is a matter of heredity or whether it happens in the air we breathe or in the water we drink as it is to suggest a remedy to meet these conditions ; or, in other words, to suggest an effectual means of lowering the death rate caused by this dreadful malady. It may be safely assumed that the Negro with a like environment and similiar condition does not yield any more readily to the ravages of this disease than any other set of men, but the pressing question is : How are we going to better his condition and how are we going to improve his environment ? I say the aim of the Hampton Negro Conference in giving a place on the program to the consideration of such questions, is this : to bring together the most learned thought, to bring to light the deepest research, and to bring to bear the most practical experiences and crystallize them all into one efficacious remedy which shall be a cure for the physical ills of the race, for the sociological ills of the race, and for remedying every other serious ill of which the race complains, and the Negro ministers, the teachers, the doctors, the lawyers, the merchants are called upon to suggest remedies that the great masses need, and to help in the work of the race's cure.

And thus the object of the Hampton Negro Conference is not only to suggest remedies but also to test those remedies in and about Hampton, in and through the state of Virginia, in and through the whole country, in all localities where some individual can study the progress of its plans or where one of the branches of the local conference can apply and develop its principles and purposes. And perhaps, after all, this matter of local conferences, this matter of putting into actual practice the good conclusions reached here, is the most important phase of the Hampton Conference work. For very little is accomplished by our abstract discussions from year to year unless they be followed up by the earnest and energetic carrying out of the resolutions that were adopted. Very little can be done by a number of intelligent men coming together

and discussing plans and methods, unless that discussion reaches, in some practical form, the great masses, and after all the chief object of this Conference is to reach the masses.

The object of this Conference in the fourth and last place is to appeal to the thoughtful and intelligent of the race, that they may use their power and interest in reaching the masses and that is the point that we should make most emphatic. The well-to-do Negro cannot afford to stand apart in his intelligence, in his individual achievement, in his individual success, and fail to realize the even greater responsibility resting upon him as a Negro and as a man; and he should not allow himself to indulge in even the vanities of a prosperous life, but the intelligence of the race and the resources of the race must be consecrated to the progress of the great masses. I sometimes hope that the few who assemble here from year to year may become inspired by the great ideas and the great ideals of this Conference and go to work at home in a practical way and help relieve the sad condition of things which obtains in so many of our communities. For instance, the actual hope of this Conference is that Dr. France will go to his home in Portsmouth, and as a physician try to cure and prevent as many cases of tuberculosis in Portsmouth as he possibly can and that Dr. Robinson, from Lexington, Kentucky, and the other gentlemen who have enlightened us upon this subject will return to their homes and begin a crusade whose object it shall be to reduce the alarming death rate among our people due to consumption and in the end to defeat this most deadly enemy of the Negro race.

The Negro has all that he can do to meet and combat his enemies in white that are located in the North as well as in the South; he has all that he can do to maintain his standing in the conflict with prejudice and proscription, mob violence and lynching, without having to fight these treacherous tubercular germs. I hope that the deep devotion of the Negro medical profession to this subject will result in some good and tangible plans that will show us how to live and in every way



explain what we may do in our respective localities to prevent the spread of tuberculosis and counteract the effect of these dangerous little tubercular germs that we have heard so much about to-night. I think the doctors ought to be able to tell us at least how we can dodge them, or how we can persuade them to dodge us; and so it is the object of the Hampton Negro Conference that these men who are skilled in their profession will begin to accomplish something tangible and contribute much to the virility and stamina of the Negro race. Indeed, it is the hope that all the intelligent Negro forces may be combined in the one great purpose of building up the Negro race. I regret to say that the lack of the spirit of race unity with regard to those important problems often shows itself in a contemptible manner; sometimes we observe hostility to the doctor when he takes the lead in such matters, and hostility to the minister when he attempts to do a general good, but this Conference hopes to impress this idea; namely, that all the educated of the Negro race are responsible for the development of the great masses, and that the doctor, the lawyer, the preacher, the teacher, and what not, must combine their efforts, not in an unfriendly way but in the utmost harmony and concord toward the uplifting of the Negro race; and that is the greatest hope of all. If the doctor cannot work with the preacher and, on the other hand, if the preacher cannot cooperate with the doctor, pray tell me, then, how much hope will there be for growth among the Negro masses? Unless all the race, including the best of us, will take off our coats and go to work, unless we take off the habiliments of dignity and come down into the muddy road of the race's condition and push the masses up, we can never hope to make progress. We need trust and a feeling of sympathy between the so-called higher classes and the lower classes; between the professional man and the ordinary laborer; between the Negro in the cabin and his prosperous fellow in some other walk of life. The sympathy between the educated and the uneducated—this is the black man's problem from the black man's point of view.

Our responsibility is due to the educated and to the uneducated, and whether we accept that or not our welfare and our destiny will be determined by the ardour and the zeal and the determination which is shown by the best of our race in the effort to reach down and lift up the more lowly and unfortunate. It is the best of the white race that makes it what it is ; it is the best of the German race that makes it what it is ; it is the best of the Italian race that makes it what it is ; and so it will be the best of the Negro race of this country that will make the Negro race what it is to be. If those who attend the Hampton Negro Conference will put their feet in the Gospel path and clothe themselves in the Gospel robe, the robe that saves, we will be able, by the help of the Almighty to save and deliver the masses of our race, and this Conference will not have met in vain, not only as regards Virginia, but as regards the people throughout the length and breadth of this country, and when you return to your homes, when you pass through the country or through the city where the masses of Negroes are assembled, let no one who is able, object to speaking upon these vital subjects which affect the welfare of the race and let no one of us refuse or neglect to do in our respective communities all that can and ought to be done for the benefit of our people and for the improvement of their condition. It is the prayer of this Conference that its members from year to year may return to their homes and labor through the weeks and months of the year in carrying forward the plans and ideas developed here at Hampton.

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## Conference and Co-operation the Solution of the Negro Problem

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I have always found it a very hard matter to prepare an address on another man's subject. As a rule there is a keen

disappointment on both sides. The one who names the subject, generally feels disappointed in not hearing it developed as he would do it and the poor creature who makes the attempt generally feels as though there is a miserable misfit in his efforts to dress up another man's skeleton and make it look like himself. I submit this as my apology to those who arranged the program, for any failure on my part to follow the line of thought that this subject possibly suggested to them; and those of you who discover a lack of harmony, please remember that I am building on another man's frame, I am developing another's subject.

The first thought that suggested itself to me was, that in the opinion of at least one person, the Hampton Negro Conferences had been fruitful of such results as to give birth to the idea that in such conferences and coöperative work lies the solution of the much talked of Negro problem. My first duty was to work myself up to the point of belief in this idea so as to appropriate it as my own. This I have done and I come now to try to get you to think with me and adopt it as yours.

In keeping with the well directed plans of the Creator of the Universe and the Giver of every good thing, we come into time as a seed dropped into the lap of nature. We wake and find ourselves in a new world where we live and move and have our being. For a time everything moves on so smoothly and with such clock-like regularity as to give us no special concern and we pass the morn of life simply drifting with the current. But there comes the time when we are confronted with many questions that concern our material welfare and, too, our relationship to others about us. This is what we may term the problem of life itself, that of which Hamilton W. Mabie speaks as being the greatest problem of mankind. The solution of this problem is the study that engages the attention and the first consideration of every independent, self-reliant citizen.

When one has satisfactorily settled the question as to be-

ing able to take care of himself and provide for his own individual needs, he may feel that he has possibly proved his right to live and move and have his being; but he has not yet settled or solved the problem of life. For not all of life is bound up in a mere existence. Life means more than a mere moving about and having our being. That this is not the full measure of man's life is attested by the exalted position given him when God created him in his own likeness and placed him on the high pinnacle of power and dominion over all other objects of creation. In accepting this commission, man is not only the arbiter of his own fortune but he becomes the director of the world's events; and as such, is to give color and shape to the character of men for all time and all ages. He is to exercise a guiding hand in the destiny of nations, and in the mould of his mind, in the depths of his soul must be fashioned the forms and kindled the emotions that are to influence civilization. How best to adjust himself to this task is the real problem of life.

In the solution of this problem, man cannot shut himself in seclusion and live to himself. A being of social tendencies, he naturally seeks the companionship of others, and finds in their fellowship, a kindred feeling of the desire for those things which will add to his store of knowledge and his treasure of happiness. Just in proportion as this spirit is encouraged is there developed a community of interests which is the basis of the social fabric underlying the government of the home, the Church, and the State.

From the earliest stages of civilization to the present age of wonderful achievements, men have gone on grappling with problem after problem, making new discoveries, exploring new regions, claiming new territories, establishing new governments and in various ways demonstrating the mastery of mind over matter. Empires have risen and fallen, kings have been dethroned, dynasties torn down, monarchs subdued and republics revolutionized in obedience to the command of enlightened sentiment set to work in the settlement of great questions;

in the solution of grave problems. By slow stages we have advanced from one degree of civilization to another till we can look down upon the heads of others below us. With the growth of nations has come increased riches with their attendant advantages and a more liberal support for the diversified pursuits in the encouragement of art, science, and literature, until we stand as it were on the lofty heights of grandeur and sublimity. We represent an age characterized by stirring events and noble achievements. No part of the human family or the civilized world can be more interested in the development of this age than the members of this American Republic. We are a part of a great country, representing one of the greatest republics, made up of the greatest people of the greatest nations on the face of the earth, and we hold a most unique position in the making of the world's history. For nearly three hundred years we have been meeting issue after issue, settling question after question, solving problem after problem, increasing in numbers, expanding in size, growing in prestige and power till the world applauds our achievements and gives a respectful salute to our flag wherever it waves.

A strange coincidence in connection with the consideration of this subject is that in connection with the very first great question or grave problem that confronted the early settlers of America, the Negro was brought in to help settle it. And stranger still is the fact that in the effort to solve that problem as to how they could cultivate their farms and make the soil productive and profitable, then and there was laid the foundation for that institution that has given trouble ever since and brought our fair land face to face with this troublesome question which we chose to call the Negro Problem. Not in the act of importing these lowly toilers and putting them to work, for they could have been started to work as freemen, but the mistake was made in branding them as slaves and selling them as chattels. It was the marking of our fair land with the curse of slavery. It was the sowing of the seed that produced the bitter apples of Sodom. It was the drop-



ping into the stream of the bitter herb that poisoned the current of our national life. But these faithful toilers set to work wearing the yoke of bondage as slaves but bearing the burdens of this country like unto full-grown men. Keeping close to nature, they touch the soil and out of it springs the staff of life. Lengthening, widening furrows soon become cultivated acres. Stubbles die and withering grass gives place to ripening grain; where herbs once reigned, cotton is proclaimed king. With vigorous step and sturdy arm they go forth sowing the seed from which others reap the golden harvest. Barren regions are changed into fertile fields, swampy marshes are covered with softest fabric; till from village to village, plantation to plantation, hill to hill, the earth blossoms and blooms and the Southland becomes the boasted Eden of America and the home of a mighty aristocracy, an aristocracy raised and supported on the shoulders of four million human beings standing as the pillars on which rests the basis of a boasted supremacy. But this form of society could not stand. It was destined to perish by reason of that consumption which undermines as well as strikes down. It was simply against righteous reasoning to expect that this young republic could last with the pillars under one wing standing as the monument to slavery and the pillars under the other as the monument to freedom. For there was another element at work in the development of our country.

There were the sturdy sons of New England who had come as pilgrim strangers and set themselves to the task of building up a great country in a land where they could breathe the air of freedom. When they came there was nothing before them but the bleak and barren hill, the rough and rugged cliffs, the marshy vales and winding streams. Instead of sitting idly by these streams as did the Indian, listening to the music of the rippling waves these brave and busy toilers went forth to utilize nature and make it their servant. They scooped out basins in the earth, checked these streams, harnessed their water power, tied it to wheels and cogs till they

changed the tune from the soft and musical cadences to the whirl of belts, the buzz of the loom, the rattle of the spindles, the drop of the hammer, the puff of the bellows, the hiss of the engine, and the revolution of wheels. They built up a flourishing colony and then demanded of the mother country that they be recognized as free and independent States. With this liberty granted they went forth carrying civilization onward over rocks and rills, over hills and plains, through valleys low and over mountains high, and from clime to clime. This element looks out and finds the country to which they had come hunting freedom, this country where on bended knee they had unfurled the ensign of liberty, confronted with a new problem. There was but one question at hand. It was stamped on the earth, it was chiseled on the rocks, it was painted on the sky. It was not an inscription in a foreign tongue, but in clear open characters we read, "A house divided against itself cannot stand." The one absorbing question was "Shall it be freedom or shall it be slavery?"

The struggle ends and freedom is proclaimed. We turn to a new era. We look to the future and behold a new day. Out of the smoking embers of desolated ruins and depopulated regions rises a new and more glorious republic. Up from the depths of destruction rises a new government and the new problem is the adjusting of the new relations. And now what is the trouble and what is the remedy for this trouble? Under this new regime the air is musical with the hum of industries. There has been a sudden but glorious transition, the slave of yesterday, a man of to-day. The new man comes upon the scene in the new role and enters the race of life as the baby race in civilization, and the only reason he is creating such a sensation now is that he is beginning to make the world know that he is in the race as a man and not as a slave. Simply recognize him as a man and the problem is solved. Now, this is the thing we hope to accomplish by means of these conferences. Through these channels we wish to bring about a better understanding between the races and a better under-

derstanding among ourselves. We want the real motives that move the Negro to be understood. But, say some, there is so much confusion, so much commotion, so much fuss, so much friction, there is going to be trouble ahead. No, no, nothing of the kind. There is no storm raging. Don't be alarmed, God's hand is still guiding the universe. Yes, there is a little commotion, but we will be able to keep down any strife between the races if the advice given these conferences is followed. There is no need to fear the Negro. This noise and commotion is but the stirring of nine millions toilers rolling away the obstacles that they find in their way. It is but the music of the woodsman's axe hewing down the thick forests that have darkened their road, and what you call friction is but the necessary grinding of the wheels of the Negro's chariot heavily loaded but rolling up the hill of progress.

It is well-known that among the Negroes of America, there is nothing of the spirit of the alarmist, the socialist, the anarchist, or even the revolutionist. They love their native land too well to harm or despoil it. They want to live in peace and harmony with their neighbors, working together to build up this fair Southland and improve the general conditions of life. They are keenly alive to every interest dear to them as a people and they are not dead to the sense of right and justice. We would not have these conferences for contention about social equality or the mingling with anybody who does not like our company. We need not lose two minutes discussing the question of superiority or inferiority. The superior man need not be always boasting of his superiority nor does he need to hedge himself in with any statute law. The strong man should not hesitate to allow the other fellows to enter the race and compete for the prize and he has no right to the claim of superiority until he has given the other fellow a fair chance with equal privileges and equal facilities and then out stripped him. But our contention will be for those things which concern us as citizens and for those rights, privileges, and duties regulated by legislation. And, mind you, we do

not even contend for the privilege of governing white men ; but we do feel that in a government with nearly ten millions of Negroes the voice of the Negro ought to be heard in his own defense We do feel that for the good of as many Negroes as are in our country a few of them ought to be consulted as to what is best for them and in this consultation, in these conferences, wherever held, in whatever name or clime, let us take the manly course and stand for the principle that in a republic like ours, with a democratic form of government, of the people, by the people, and for the people, all should be treated alike without any undue or unfair discrimination on account of race, color, or creed. This doctrine has held good through the ages and will still stand the test. A departure from this doctrine means oppression or at least repression of one class by the other and will bring restlessness and confusion. Every nation that has ever tried to ignore this rule has suffered and our glorious republic with all of its achievements cannot escape unless it faces about and treats every man right because it is right to do so. Let the same law govern all. What is good for one is good for the other and what is dangerous for one is dangerous for the other.

These are some of the things that these conferences can help to adjust by way of the solution of this problem. And the leaders of all races ought to get together and cooperate with one another in seeing that it is done. Speaking on this great question as to how to solve the Negro Problem, the late Bishop Haygood, a Southern man said, " The first duty of the white man is to clear the way and not be responsible for any lack of development on the part of his brother in black, and furthermore," he said "one thing, I assume is settled forever. Such a problem as we have on hand, never can be solved on any theory of mere repression. As well try to prevent volcanic eruptions by shutting our little furnace gates on the fires that burn at the heart of the earth. Pharaoh tried it in Egypt and failed. It failed in Ireland, it failed in Rome, it failed in Hungary, it was the Russian theory and it failed. It will al-

ways fail. The method of helping and lifting up will always succeed."

And now, just a word as to the direct influence of these conferences on our educational system. The good effect along this special line will be incalculable if we pursue the right course. Let us treat with each on the broad line of universal education. We have made wonderful improvement in forty years and there stands to our credit a splendid showing in the building and fostering of our schools and colleges. With over a million and a half of children in the public schools of the South, forty-one institutions for higher training, thirty thousand Negro teachers, with thousands of young men and women who have taken special courses in trades and special work, with representatives in almost every profession and calling increasing in number and proficiency every year we have much to encourage us. And we charge much of this to the spirit of coöperation. I would not have you think that we claim to have accomplished all this without any outside aid; for the truth is, we have had aid and encouragement from many sources for which we are most grateful and for which we still pray.

We make public acknowledgement of and feel thankful for what has been done by the various organizations throughout the country. We are proud of the work of the American Missionary Association in establishing and maintaining schools throughout the South. We are thankful for what has been done by the Methodist Episcopal Church through the Freedman's Aid Society, the American Baptist Home Mission Society, the Presbyterian Board, the Episcopalians, and every other church organization. We give proper credit for the spirit of helpfulness as shown in the support granted by the Southern States in the support of the regular common-school and graded-school work for both races, and the special appropriations made in several states for higher training, and pray its continuance. We are thankful to God for having put it into the hearts of so many individuals to give out of their wealth



that our people might have the benefit of such schools as Hampton, Tuskegee, Fisk, Atlanta, Clark, Spellman, Shaw, Livingstone, Wilberforce, Kittrell, and a score of others. Such benefactors have enrolled their names on the eternal pillars of fame where their work, their good deeds of charity, will ever tell to the world that men of wealth do not live for themselves alone. And this helping hand has not spoiled us but has the rather nerved us to do for ourselves. That this lesson of self-help has been learned in spite of the coöperation of others is beautifully illustrated in the work of the colored people in building for themselves such institutions as the Baptist school at Lynchburg, Virginia, in the work of the A. M. E. Zion church, in such institutions as Livingstone College at Salisbury, and ten or twelve others, but most particularly in the work of the A. M. E. Church, which has to its credit twenty schools and colleges, employing one hundred and eighty teachers, with over six thousand pupils and a property valuation in buildings, etc, of nearly one million dollars, all managed and controlled by men and members of their own race who raise annually over \$100,000 for the maintenance of their schools and whose contributions for education in the last twenty years have amounted to nearly \$2,000,000. All of this has been the result of conferences and coöperation.

And now in conclusion, I beg to submit one more thought as to the value of coöperation, especially among ourselves in matters of our education. Coöperation means working together on the same line, laboring jointly with another to the same end. Now suppose all these schools or the heads of them, would get together on the educational question. What if we could have them all in our great conference and get them to agree that they would drop their pet schemes and have no more contentions about this kind of education or that kind of education being the best for the Negro. Stop this everlasting, eternal, exasperating cry or contention as to which it shall be, higher education or industrial education. What the people want is education, training, training, education.

What the world needs is light, light, more light. There are thousands over whom the gloom of darkness still hangs and they are groping about in ignorance, and superstitiously feeling for the way out. They are imprisoned between the walls of ignorance, vice, and sin. Their bitter wail comes up from the depth of their prison "O for light, O for liberty, O for life." The educator holds the key and he must go and let them out. Then throw open your school doors, invite them to come, and when they do come give them what they want and plenty of it.

I believe this lack of coöperation and the differences about the kind of education we should give is hurtful to the race. It has divided our friends in the North. It has poisoned the minds of our friends in the South and given the lukewarm a chance to dodge behind our own differences and contentions. It has even created factions and classes among us that hinder rather than help the general situation. It has so affected the people in some sections as to bring about an ugly spirit of clannishness and a narrow prejudice between the graduates of different grades of institutions. And now to save ourselves from the awful consequences we need to get together and have one great conference for coöperation for universal education.

And now I make the call for the exponents of Howard, and Fisk, Hampton, Tuskegee, Atlanta-University, Wilberforce, Shaw, St. Augustine, Clark University, St. Paul Normal and Industrial, Kittrell, and all, to come together and agree to labor jointly towards the same end. Let the Howard, the Fisk, and the Atlanta element add to their present good work first-class industrial departments, and let the schools of the Hampton and Tuskegee element add to their already good work regular college and even university courses and then all work together with heart and hand, with might and soul, towards the one end of educating and uplifting all the people. This would revolutionize public sentiment all over this land. The wealthy people would give still. Negroes would be put on

these consulting boards and their advice and counsel would be sought and respected more generally. The Southern States would fall in line and all would march to a more glorious conquest of the riches beyond. And now to you, the honored head of this great institution, to you, the worthy successor of that ideal educator, soldier, hero, man, and friend, S. C. Armstrong, whose spirit still lingers here breathing inspiration and hope for these our youths, to you, sir, I bow and say, here is your opportunity to rise up and take the lead in this great movement. And to that honored son of Hampton, the man honored of all, whose praise is sung in every land, whose name has become a byword in every household, the sage of Tuskegee, to him I bow and say, here too is your opportunity to immortalize yourself, and do your best work, your noblest deed in the redemption of your race. This is the call that is upon us; let us rise and obey it. Let us have these conferences, not to bring us into unnecessary dispute or to get up a picture gallery to exhibit the vice or even the defects of the race, but for a free and open conference and consultation which Hoadley styles the only fair trial of skill between reason and sophistry. Let us continue to teach, inspire, infuse, enlighten, and enkindle so that what was lost to us in our ancestry may be redeemed through posterity. Remembering as Victor Hugo says, "These bare feet, these naked arms, these rags, these shades of ignorance, these depths of abjectness, these abysses of gloom may yet be employed in the conquest of the ideal. The lowly sand under your feet if thrown into the furnace to melt and seethe may become the resplendent crystal."







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